

THE HOLY
LIFE.

PART I



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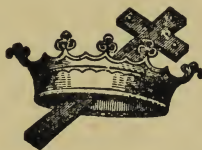


THE HOLY LIFE:

A Contribution to the Historical Development, of;
AND

A CRITICAL EXPOSITION ;

COMPRISING



ALL THAT IS

Told us in the Four Gospels, Concerning

THE LIFE OF JESUS OF NAZARETH.

BY

HENRY MARTYN PAYNTER.

AUTHOR OF

"THE SHADOW ON THE HEARTH," "A RENOVATED EARTH," "OUR
DUTY IN THE PRESENT CRISIS," "BRIEF HISTORY OF THE
WAR IN MISSOURI," "THE HOLY SUPPER," "THE
HOLY SORROW," "THE HOLY DEATH,"
"THE HOLY RESURRECTION," &c

PART I.

Containing a History of Jesus' Life until He entered upon His Judæan Ministry.

SEVENTH EDITION.

CHICAGO, ILL.:

H. M. PAYNTER, JR.

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PREFACE.

THOUGH the first, properly, in this series, this book is the fifth in the order of publication. The conception of the life of Jesus is somewhat different from that usually presented. This conception, with certain points presented, may be challenged. The work was, therefore, held back by the author, that it might be carefully gone over. What is here presented is the result of a careful review and mature deliberation, upon the points referred to. And he now presents it to the candid judgment of the reader.

No statement is made except upon what he believes is sufficient authority. This, in his investigations, he carefully noted down. But being compelled to write out these pages while engaged in his "tent-making," which required him to travel from place to place, some of his authorities have been, unfortunately, misplaced, or lost. He cannot, therefore, always give his authority, nor the proper credit. This he regrets. But the statements themselves express what to him, while investigating the subjects, were the facts as touching any particular point, and he therefore lets them stand.

To enumerate all the works which he has consulted, would be simply a parade of learning. He has examined many of the "Life" of Jesus, and many of the works of general literature upon the subject, and has received help from them. But certain books he has

constantly used, and by them he has been greatly aided. Among these are Bruce's Lectures on the Humiliation of Jesus; Dodd On The Incarnation; Oehler's Biblical Theology of the Old, and Schmid's Biblical Theology of the New, Testament; Meyer's, Alford's, Lange's, Olshausen's and Godet's Commentaries; Keim's, Ebrard's and Neanders' "Life" of Jesus; Stier's Words of the Lord Jesus; Jones' Notes (a neglected, but valuable work); and Kurtz' History of the Old Testament. Of the many Harmonies, Robinson's (Greek) has seemed to him the best, and he has followed it in the main, as he has also Andrews' chronology, as given in his "Life of our Lord." Stanley's Sinai and Palestine; Robinson's Researches; and Thomson's Land and Book, have been his chief authorities on the subjects of which they treat. Smith's Bible Dictionary has been constantly by his side. But his chief and constant study has been the Four Histories of the Blessed Life.

The chief features of this work are, (a), that Jesus acted always, and only, as The Servant of God; and, (b), by the power of The Spirit; (c), that He came as the King of the Jews; and, (d), that one most important question which He came to settle, was the one touching the sovereignty of the earth. In the judgment of the writer, Jesus' life and work, as a whole, can be rightly and fully understood only through a clear understanding of these facts, and of Satan's relation to the earth. It is this that gives such a profound significance to the Temptation—that great fact which, to the author, appears as the central, and, in certain respects, the most important fact in Jesus' history. This is the reason why so many pages are devoted to this subject, and to the "*tohu*" condition of the earth.

Slowly, and through years of study and thought upon

the life of Jesus, came the above mentioned convictions to the writer. To no author is he indebted for the conceptions of Satan's relation to the earth, and the cause of the earth's *tohu* condition. And he was very glad to learn from an eminent German scholar, after this work had been prepared, that many eminent scholars, who had explored this field, had reached the same, or similar, conclusions. Among theologians, Baumgarten, (M.) Delitzsch, Ebrard, Hengstenberg, Kaune, King, (F. W.), Kreel, Reidlebach, Stier; among scholars, Michelis, Schlagel, (F. von); among literary men, Dillmar, Harburger, Meyer, (F. von,) Rougement; and among naturalists, Buckland, Raumer, (K. von,) Weymer, (A.)

The author has written this work in the fear of God, and under the deep sense of responsibility. Jesus is to him a very present and precious Saviour. To Him years ago he, under a deep sense of a salvation received, the value of which he can never estimate, unreservedly devoted to Him all the powers of his being. In His service he has spent thirty-six years. That service has been to him a service of great self-denial and suffering, and yet of a very deep joy. For worlds he would not, knowingly, do that which would grieve Him, or would not magnify His adorable name. And the view of Him presented in this work, he believes, most profoundly, is eminently the Scriptural one, truly most honoring to Him; the most exalting of Him in our thoughts, and the bringing of Him most closely to our hearts. Certainly the author's conception of Him has been immensely exalted by these studies. He stands out before him in His own Personality, sublime and glorious, and at the same time most loving, tender and human, as well as essentially Divine—very God, and very man.

Through these studies Jesus has come very close to his affections. At His adorable feet he lays this tribute of his praise and gratitude. May He be pleased, graciously, to accept it, and, if approving, He use it in blessing to the many perplexed and weary ones who are longing for fresher and fuller views and heart-experiences of His adorable Person, to Him, and to The Father and The Spirit, be all glory forever.

Chicago, April, 1884.

H. M. PAYNTER,

PROLOGUE.

THE wonderfulness of Jesus of Nazareth is many sided, and His influence upon persons, and upon the world, is most extraordinary. He penned no books, commanded no armies, ruled no state, occupied none of the ordinary positions where men achieve renown. During His brief ministry He gained but few, less than 700 followers. These were plain people, obscure and uninfluential. By the judgment of both of the ecclesiastical and civil authorities, He suffered the ignominious death of the cross. He died under the contempt of the great, and amid the execrations of the crowd. His followers were scattered. His cause seemed annihilated. But out of His tomb it sprang into life again, clothed with resistless energy. It has since been marching across the ages and the realms. It has pushed its way into all parts of the earth, and into all ranks in society. It has ever delighted children, cheered manhood and youth, supported old age, and commanded the homage of the most splendid intellects. It is the most powerful factor in the world's movements,

Jesus' marvellous ascendancy over the mind, heart, and life of myriads of men is a recognized fact. Admiration for His character is blended with the profoundest confidence in Him as the only Saviour. Each succeeding age witnesses the same high admiration, the same warm appreciation, the same glowing love, the same unspeakable joy. He is the only One who has ever lived on earth and gone away, of whom it can be said, age after age: "Whom having not seen, ye love." Saint and sage, scholar and writer, the lofty and the lowly, have all alike been of one mind respecting Him. All, whose opinion is worth regarding, unite now, and ever have united, whether accepting Him as a personal Saviour or not, in declaring Him the most extraordinary one of all time. Every expression from His lips, every incident in His life, every fact connected with His most significant and atoning death, and every constituent element of His goodness and greatness has been studied and re-studied myriads of times. Yet the interest in these facts is unabated. And every fresh contribution, if it has any additional light, even though little, or can help to a clearer or more vivid understanding of His life and mission, will always find a place and a welcome.

This could arise only from the conviction, inwrought into humanity, that these themes are of most commanding interest and supremest importance. And if the inquiry be made, what are the sources of this interest and of this marvellous success? The answer, perhaps, may be summed up in these particulars: the constitution of His

Person, the uniqueness of His birth, the splendor of His intellectual and moral character, the spiritual force by which He wrought, the unselfishness of His life, the greatness, lustre, helpfulness to others of His ministry, the object of that ministry—as, announced, (a), by Himself, and, (b), in the prophecies concerning Him—, the tragedy of His death, with its aims, causes, consequences, the gospel of His grace, and the heart-shout of millions, “Jesus has saved me from my sins and from hell.” All may be summed up in one word, the perennial inspiration and power of His movement, and this is Himself. He was not a mere enunciator of moral truth, nor a mere worker of miracles, nor a mere doer of good to men, nor a mere martyr for a cause, but a great spiritual power then, as now, and evermore, in the world.

All this is felt and recognized by many who are yet also conscious of the difficulty they experience to get clearly before, and firmly in, the mind the great features of that Life as delineated in the Biographies. They find in thinking upon them an unsubstantialness which awakens dread and misgiving. They see that it is rather bits and fragments than a whole life in its unbroken unity, that they have in their minds. Intellectually, they have no doubts as to the facts. They know that they trust, rejoice in, and love Jesus. They expect to meet Him by and by. Yet they are painfully conscious that He does not stand out before their mind and heart in His own distinct Personality, as does an ordinary person about

whom they read, or whom they know and love. The tendrils of mind and heart going out to clasp a Person seem to clasp nothing but an idea. This greatly troubles them. They want in their inmost souls to see, to know, to clasp a living Person, as He has been made known to them in His historical relations. This work is an humble contribution in that direction. For many years the author experienced the difficulty mentioned above. For many years past Jesus' life has had to him a wholeness that it had not before. He has been to him a distinct and living Personality whom he trusts, loves and rejoices in. He would be helpful to them who have experienced the same, or similar troubles. In seeking to obtain this realization for himself he got as clearly before his mind as he could, all the facts in their historical continuity and development. This enabled him to see the great and salient features of His life in their historical relations. This gave him clear thinking upon the facts. And thus there came to him—he trusts through Him who alone can show the believer all things, and who guides into the truth—that vivid realization of Jesus' Person, in its historical relations and development, mission and work, and of His Presence and nearness, day by day, which has been his comfort and stay through years of a trying and sorrowful pilgrimage. Others may find the results of these studies helpful to them. If so, to God be all the praise. And if the work should prove a failure, the intention and aim which have animated the author, and the comfort and strength

which his own heart has received, are ample compensation for all the self-denying and arduous toil and study which the preparation of this work has required.

The Person, character and work of Jesus are many-sided. A full life of Him must embrace, (a), His relation to His Father, as Son, as Sent, as Servent; (b), His relation to man, as Ideal, as Brother, as Messiah, as Saviour; (c), His relation to the church, collectively, and to its individual members; (d), to friends; (e), to foes; (f), to the world, as Saviour and Judge; (g), to the past, the present, the future; (h), and to Satan, whom, and his works, He came to destroy. For anything like an exhaustive treatment of these subjects, many volumes would be required. The author's task is a much humbler one. It is, to present that conception of Jesus' life which may help his fellow christians to clear thinking about Him, and thus draw out their affections more ardently to Him. To him, the central thought of that Life is this: Jesus came as the Servant of Jehovah, to accomplish His will, in obeying and suffering, and to receive from Him a Kingdom as His reward (Is. xlii, 1, Ps. xl, 7, 8, ii, 6, cx, 2, Jer. xxxii, 5, &c.). And it will be found, perhaps, with this as the center, that every fact and feature of His life falls as beautifully into its place in the order of His movements, as every fact in the universe is found to be in its true position, so soon as the great central fact of gravitation is seen and seized by the mind.

The historical foundations upon which the facts in His

life rest are the Four Gospels. It is proper therefore to look at the historical evidence of their genuineness and authenticity. These, as given in works which treat specially on that subject, are most ample. This every critical scholar knows. But for the sake of those who have not access to those works, we give an epitome of the proofs.

PRELIMINARY STUDY.

The Historical Foundation of the Facts.

THE certainty of the facts depends upon the historic value of the documents. The internal evidence as to their truthfulness and inspiration is connected with the external as to the genuineness and authenticity. The latter we receive, as we receive those concerning any other ancient writings. And the former rests upon a far stronger foundation than the latter. The testimonies, uninterrupted, of ages, are direct in statement, and varied in kind. These are Jewish, Heathen and Christian. They mutually support each other, and show the absence of all forgery, the impossibility of which arises from the nature of the thing itself. Josephus, in a passage which Renan recognizes as genuine, speaks of Jesus, whom he calls Christ, as a teacher, and doer of wonderful works, who appeared alive again the third day. If the reader will turn to the passage* he will see that the remarks are found in a network of historical facts connected with the polity of the Jews, and that its removal could not be made without disturbing the movement and sense of the passage. And if he recall the

[**Ant. B.* xviii, ch. iii, § 3.]

fact that many Jews were called "Jesus," he can readily see why Josephus to distinguish Him from all other Jews of the same name, calls this Jesus "the Christ." And this name alone can account for his calling Jesus' followers "Christians."

Pliny, Suetonius and Tacitus all speak of the life and death of Jesus as facts well, and every where known.* Tacitus' words, and Gibbon's remarks upon them, are as follows: "The first persecution of the christians was occasioned by the great fire of Rome, in the 10th year of Nero, A. D. 64. The voice of rumor accused the Emperor as the incendiary of his own capital. To divert a suspicion, which the power of despotism was unable to suppress, the Emperor resolved to substitute in his own place some fictitious criminals." With this view," continues Tacitus, "he inflicted the most exquisite tortures on those men, who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who, in the reign of Tiberius, had suffered death by the sentence of the procurator, Pontius Pilate. For a while this dire superstition was checked; but it again burst forth; and not only spread itself over Judæa, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized, discovered a great multitude of their accomplices, and they were

[*Dr. Lardner gives the quotations.]

all convicted, not so much for the crime of setting fire to the city, as for their hatred of human kind. They died in torments, and their torments were imbibed by insult and derision. Some were nailed on crosses, others sewn up in skins of wild beasts, and exposed to the fury of dogs; others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse-race, and honored with the presence of the Emperor, who mingled with the populace in the dress and attitude of a charioteer. The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare, as to the cruelty of a jealous tyrant." On this passage Gibbon remarks:

"The most skeptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. The former is confirmed by the diligent and accurate Seutonius, who mentions the punishment which Nero inflicted on the Christians, a sect of men who had embraced a new and criminal superstition. The latter may be proved by the consent of the most ancient manuscripts; by the inimitable character of the style of Tacitus; by his reputation, which guarded his text from the interpolations of pious fraud, and by the purport of his narrative, which accused the first Christians of the most atrocious

crimes, without insinuating that they possessed any miraculous or even magical powers above the rest of mankind. Notwithstanding it is probable that Tacitus was born some years before the fire of Rome, yet only from reading and conversation could he derive the knowledge of an event which happened during his infancy.*" Zeller, the latest rationalistic writer, after the fullest investigation and severest criticism has acknowledged the authenticity of the Acts. His judgment is that the whole Book is the work of one and the same author, that the same author wrote the third Gospel, and that this author was Luke, Paul's companion in travel.† And Holtsman, a learned free-thinker assigns A. D. 80, at the latest as the year of its appearance.‡ Strauss says: "We consider the Gospel of Mathew as the most original, and, comparatively speaking, the most trustworthy. . . . Every one, he says, must admit that we have in it the speeches of Jesus; notwithstanding all doubts on particular points, and though not unmixed with later additions." And Renan says: "Mathew is the Xenophon of nascent Christianity. . . . He clearly claims our unlimited confidence as regards his discourses." This is the residuum of pure historical truth which they acknowledge after the most searching and unfriendly investigation. This residuum recognizes the historic fact of the genuineness of part of the Gospels. And this the ancient opposers and heretics did. Celsus, who lived

[*Decline and Downfall of Rome, Chapt. xvi.]

[†*Geschichte* pp. 387, 414, 516.]

[‡ Schenkel's *Bib. Dict. Acts.*]

in the age of Hadrian, A. D. 117-138, violently opposed Christianity, yet he "restricted himself," he said, "to the writings of the disciples of Jesus." He then seized upon passages in the Four Gospels, to hold up alleged discrepancies, not for the purpose of assailing the authority of the documents, for these he regarded as authentic, but to overthrow Christianity.* Marcion, who went to Rome from Sinope on the Black Sea, about A. D. 140, received Luke's Gospel, and originally, all four Gospels, as authentic and divine.† Valentine, who went to Rome about the same time quoted, literally, from all four Gospels. And his most distinguished disciple Heracleon, wrote an entire commentary upon John.

These facts show, (a) that the four Gospels were well-known early in the second century; (b) that heretics quoted them as giving sanction to their doctrines; (c) that opposers, while rejecting their teachings, did not deny their genuineness; and (d) that the Gospels were at that period well-known and received by all.

Turning to the church we trace the testimony backwards. We begin with the Council of Laodicea, A. D. 364. This Council gave the earliest extant formal catalogue of the Books of the New Testament. Its object was not to settle the canon, but to authoritatively declare what books should be publicly read.‡ It did not make any books canonical

[* Origen.]

[† Lardner's Works vol. iii, pg. 448, Eng. Ed.]

[‡ Tertull. *Adv. Mar.*]

but simply declared that certain books, among which were the four Gospels, were so; that is, that the Church received them as such. And since the decree voiced the universal conviction it was received by the universal Church.* For most of the history of the Church during the period between the days of the Apostles and his own time we are indebted to Eusebius (about A. D. 325). His catalogue of the Books is, in all respects, like our own. "Matthew," he remarks, "having first proclaimed the gospel....supplied the want of his presence by committing it to writing. And after Mark and Luke had published their Gospels, John, the ancients say, who, during all this time was proclaiming the gospel without writing it, at length proceeded to pen it for the following reasons: (these he gives.) His Gospel is now well known in the churches throughout the world, and must first of all be acknowledged as genuine."

Going back to Origen, (A. D. 184—253), we find him uniformly declaring the authenticity of the New Testament, of whose books he has given us the first perfect catalogue. His profound scholarship, excellent opportunities to obtain information, and comparative nearness to the time of John, eminently qualified him to weigh accurately the testimony in the case. And he says "the Four Gospels are the four documents of

[*The word canon, rule, was early used to designate the compiled writings. A Council could not force a book on the Church, nor make it authoritative. It could only declare that the Church received it as such, and that it had a right to a place in the Canon.]

the faith of the church, of which all reconciled to God in Christ are members, and they were written by the men whose names they bear."

Tertullian (A. D. 160-220) uniformly speaks of the Four Gospels as genuine, authentic and inspired; and quotes by name from all the Epistles save James, 2d Peter and 2d and 3d John. He quotes two hundred times from John, and many more from the Synoptists. He declares that they were written two of them by apostles, and two by two of their disciples. He places their authority upon their apostolic origin. And his phrase, "authentic letters of the apostles," which could be seen he said "by any one who would go to the churches to which they were addressed" suggests that the originals were extant in his day. And what adds weight to his testimony is the fact that from being a zealous advocate of Paganism, he became a powerful defender of Christianity. So great a change could not have been wrought in a man of his intellectual strength and clearness without the fullest examination and most convincing testimony, of the historic value and Divine authority of the Books. And Clement of Alexandria, his contemporary, and the preceptor of Origen, and who did not give his assent to the Scriptures until he had accurately investigated the subject, quotes from nearly all the books, and speaks of "the Scriptures of the Lord ratified by the authority of Almighty God." Athenagorus of Athens, (about A. D. 189), a philosopher and a most accomplished scholar, well-known through his writings and sufferings in defense of the Divinity

of Jesus, quoted Matthew, John, Romans and 1st and 2d Cor., in his treatise on the Resurrection, and in his apology for Christians, addressed to the Emperor Marcus Antoninus. And his catalogue of the New Testament agrees perfectly with our own. Irenæus (A. D. 197-202), Bishop of Lyons, France, and an extensive traveler in Asia, Gaul and Italy, had access to the original sources of information, and also ample opportunities to become acquainted with the belief of the various churches. During these years he had conversed with many who had been instructed by the apostles and immediate disciples of Jesus. And in his youth he had been a disciple of Polycarp, a disciple of John. He was thus connected by direct succession with that Apostle. He has left a vivid narrative of Polycarp's appearance and manner of address, as he related incidents in the life, and repeated discourses of Jesus, as delivered to him by John. And he declares that Polycarp's remarks agreed strictly with "the Scriptures which he then had, and which, since Polycarp was martyred, A. D. 165, must have been in existence as early as A. D. 150. To the authenticity and genuineness of all the books except Philemon, 3d John and Jude, he gives most ample testimony, declares that their genuineness and authority were unqualifiedly received even by heretics, who quoted them to sustain their tenets, and pronounces the Scriptures perfect "because uttered by the Word and Spirit of God."

Theophilus, Bishop of Antioch (about A. D. 180), and Tatian, Justin's disciple, about (A.D. 165, or 170,) pre-

pared Harmonies of the four Gospels. And Justin Martyr's testimony is very strong. Born about A. D. 90, he early gave himself up to the careful study of the Greek systems of philosophy, and after a most painstaking investigation he, (A. D. 133), embraced Christianity as the most safe and useful philosophy. From that year to his martyrdom (A. D. 164 or 167), he gave himself up to its spread. He was one of the learned men of his day. And his ministry, learning, and opportunities to obtain exact information give great weight to his testimony. To the Emperor Titus Antoninus, and afterwards to the Emperor Marcus Antoninus and the Senate and people of Rome, he addressed papers in defense of Christianity. In them he quoted from or alluded to the four Gospels, which he calls the "Memoirs of Christ", the "Memoirs of the Apostles and their companions who have written the history of our Saviour," and declares that they were read in all churches every Lord's Day—proof this, that they were then received as authentic and inspired. This is sustained by another fact. The mother churches used only the original Greek text. But about this time, (A. D. 130-150,) two translations appeared—the oldest Syriac, (Peschito) for the use of the christians in the East, and the Latin (Italic) for the use of those in the West.

This takes us back to a period which reaches to the Apostolic times. In this period lived Ignatius, Bishop of Antioch, (A. D. 70-109 or 115). In his letters written on his journey to Rome, there to suffer martyrdom,

he quoted distinctly from Matthew and John, and cited or alluded to Acts, and to most of the Epistles. This takes us to within 10 or 20 years of the death of John, the Apostle, which occurred about A. D. 98 or 100. This gap is filled up by Papias, Bishop of Hieropolis, (died about A. D. 161,) who was well acquainted with Polycarp, and with John the Presbyter, perhaps also with John, the Apostle. He, in his five books of Exposition bears express testimony to Matthew and Mark, and declares that John wrote the Fourth Gospel, and delivered it himself to the church.* All these writers were men of high moral character and great intellectual attainments. And their uniform testimony that the New Testament, the most ancient copies of which are, save minor discrepancies the same that we now have, was received by the church as genuine, and co-ordinate with the Old in inspiration and authority, can not be set aside.

The testimonies to the individual Gospels are as full and varied. That to John being, if any difference exists, the best authenticated. They were, as early as A. D. 110 received by heretics, enemies and the Church alike as genuine. They permeated the Church and its writings with their inspiration. They have a place in every catalogue, and were constantly quoted as the only infallible rule of faith and practice, and have ever been received by the Church's intelligence and faith as genuine, Divine and authoritative.

Nor does this reception rest upon any ecclesiastical

[*This latter statement *i. e.* about John I have forgotten when I obtained. And I am not sure about the fact.]

decree. It occurred before any Council was held. For the Church was born by the gospel preached and received before the Gospels were written, and was surely able to tell whether what was written corresponded with what had been preached. It threw off all the many false Gospels which appeared. But it could not throw off those which were true. These shone like the sun, showing their origin by their own light. They carried conviction by their own inherent truthfulness and inspiration. Their acceptance was simultaneous with their appearance. And this could not have been, had they not come forth from, or with the sanction of, the Apostles. And this substitute for the living witnesses was to the church dispersed and persecuted a most sacred legacy. It recognized it—the Gospels and Letters—as equal in all respects to the ancient Sacred Books, hailed its appearance with joy, guarded it with the most sedulous care, and transmitted it untouched from age to age.

This testimony, to which whole volumes could be added, carries in itself its own historic value and compels to an intelligent conviction. It necessitates by its own weight a recognition of the facts which skeptical caprice cannot disturb, and which leaves in the candid mind no room for doubt.

The passage quoted from Tacitus on pages 17, 18 establishes the following facts: A Person called Christ was put to death by Pontius Pilate. From Him a vast

body of men who lived a separate people derived their origin and name. Their attachment to Him was too strong to be shaken by the severest tortures. The movement spread rapidly. Soon it passed beyond Judæa where it originated into the provinces, and into Rome itself. Nero's persecution was A. D. 64-65, about 30 years after Jesus' death. Among those living at the time of that persecution must have been many who were alive when Jesus died. They witnessed the rapid and wide spread success of His cause, and of the facts concerning Him. They knew that crowds proclaimed Him the Christ, entrusted to Him their whole salvation, and clung to Him with a tenacity which the most excruciating tortures could not disturb. They saw the immeasurable superiority of their lives, so noble, heroic and holy, over that of the surrounding population; and observed that the whole might of imperialism was unable to arrest the movement. The more fiercely it was persecuted the more vigorously it grew.

These facts comprehended within the limits of thirty-five years demand an explanation. And the character and results of the movement show that the usual explanations which account for other great movements will not explain this. Jesus made demands upon His followers unparalleled. Acceptance of Him involved in it real separation from all worldliness and evil, and often from all relations and friends, unremitting self-sacrifice for the good of others, and constant exposure to torture and death. And it demanded also the fearless avowal of His name as the Divine and only Saviour of

men. Men were not fools then any more than now. They could intelligently and honestly weigh testimony, and investigate claims. They wanted to know what to believe and do. They accepted Jesus as The Christ and Saviour. Had imagination magnified Him into a divinity, sober judgment, in the cool hours of reflection, would have dissolved the vision. Not only must Jesus either mediately or directly have stamped Himself upon them with vivid distinctness, but their faith must have had the most solid foundation of fact. Otherwise the tremendous pressure to which it was subjected must have crushed it to death.

Whilst many who knew Jesus personally were yet living, the preached became a written Gospel (1 Cor. xv). The chain of testimony which connects our four Gospels with the four books in which the written gospel was first embodied—epitome of which we have given—is complete. We read them. We see that they give us Jesus' sayings and doings, and facts about Him rather than a complete biography. We notice that the writers give the facts in a homely style—so homely that imagination has no room to play between the sentences—without any tinge of personal coloring, and without asking what impression their narratives would make upon mankind. Their simplicity charms, their truthfulness impresses. Their facts of surpassing compass and power invigorate and ennoble, and their facts of exquisite tenderness and beauty purify and refine. And their portraiture of Jesus not only gives us a character unique and unparalleled, but flashes upon

mind and heart the profound conviction that in Him we see the life of God lived in a man down here on earth.

CONCERNING THE BIRTH AND CHILDHOOD OF JESUS.

Luke's Preface, i, 1-4.

Inasmuch as many have taken in hand to set forth in order a declaration of (to draw up a narrative concerning, R. V.) those things which (have been fulfilled, *pepleerophoreemenoon*, R. V.) among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding (having traced the course accurately, R. V.) of all things from the very first, to write unto thee in order, most excellent Theophilus, (*the name means lover of God*) that those mightest know the certainty of those things wherein thou hast been intrusted, (*kateechee-thees, catechetically taught*).

This introduction wins the attention and commands the respect of the reader by its simplicity, modesty and consciously expressed truthfulness. The Greek is classical. So is the style. It is in perfect keeping with the artless telling to a noble friend, of facts that had occurred. This friend was a Gentile (Acts xxiii, 8), a citizen, probably, of Italy, perhaps of Rome, and who had been lately converted to Christianity. His object was to give him the strongest possible certainty as to those facts. And not content with telling him that

these things had been delivered "unto us" by those who from the beginning were eye-witnesses of them, and which were by the "us", most surely believed, he further declares that he himself had accurately traced down every account from the very first, and had a thorough understanding of the same. He could therefore give him definite information; and this he now proceeds to do. His preface is a porch leading into the temple of truth.

SECTION I.

THE ANNOUNCEMENT TO ZACHARIAH OF THE COMING
BIRTH OF JOHN BAPTIST.

Place: the Temple in Jerusalem. Time: Oct. 3-9. B. C. 6.

Luke i, 5-25.

There was in the days of Herod king of Judæa, a certain priest named Zachariah, of the course of Abijah: and his wife was (he had a wife, R. V.) of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the ordinances and commandments of the Lord blameless. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zachariah saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zachariah

for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And, he shall go before him in the spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zachariah said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

And the angel, answering, said unto him, I am Gabriel, that stand in the presence of God; and am (I was, R. V.) sent to speak unto thee, and to show (bring, R. V.) thee these glad tidings. And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou didst not believe, (*ouk episteusas*) my words which shall be fulfilled in their season.

And the people waited (were waiting, R. V.) for Zachariah, and marvelled (wondered, *ethaumazon*) that he tarried (at his tarrying, R. V.) so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned (continued making signs, R. V.) unto them, and remained speechless, (dumb, R. V.)

And it came to pass that, as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elisabeth conceived, and hid herself five months, saying, thus hath the Lord

dealt with me, in the days wherein He looked on me, to take away my reproach among men.

These words take us to the Holy City, Jerusalem, the center of the theocratic kingdom, and to the Temple, the center of the theocratic worship. In connection with august scenes of worship they introduce us to a wonderful scene in which heavenly movements intermingle with human sympathies and home affections. The throne of David is not occupied by his descendant, but by an Idumæan. That people had been conquered and brought over to Judaism more than a century before,* and had remained faithful to it. Hence the Herodian family alien in race, was Jew in religion. Herod, called the Great, after varied advancements, had been made, by a decree of the Roman Senate, on the recommendation of Antony and Octavius, king of Judæa. And he, having taken Jerusalem, A. U, 771, and completely established his authority throughout his dominions, was now quietly seated on his throne.

The incident just mentioned occurred during the last year of his reign and life. Zachariah, (*ie, God remem-*

[*Jos. Ant. 13 9-1,]

[†Let the reader bear in mind that the narratives which give us the facts of Jesus' life were written some years after His ascension. This will enable him to keep in view the distinction between those facts, and their correspondence with the prophetic features fulfilled in them. These last, except those given by angels in connection with His incarnation, or by Himself, came to the minds of His followers after the occurrence of the facts. It was these that formed on their minds the conviction that they were a fulfillment of the prophecy. And thus were they shut up to the conviction that Jesus was no other than the promised and long-expected Messiah.]

bers) was in an office the highest in Jewish society. He was a priest. His wife Elizabeth (*i e.*, *God's oath*) was of the daughters of Aaron.* One requirement connected with the priesthood was the registration of the names of both parents of the officiating priests in the registers in Jerusalem. Thus, through an unbroken genealogy of 2000 years, could they trace their descent back to Aaron. The purest priestly blood flowed in their veins, and so in those of their distinguished son.

Their character corresponded to their high position. They were both righteous, not absolutely, but relatively, not only according to the judgment of man, but before the eye (Gen. vii, 1), and in the judgment of God. This fact expresses the inward, as "walking in, &c.," the outward reality of their righteousness. They aimed to be and do right. Conscious of, they confessed, made atonement for, watched against and overcame sin in themselves. And the precepts of the moral, and the ordinances of the Levitical code held them blameless.

They had a home and a competence (vs. 23, 30) They were among the wakeful few who were looking for The Messiah. Their life flowed tranquilly on, undisturbed by any jar, unmarked by any signal event. At peace with God and the world they were moving on towards a serene old age, with a brow unruffled by any care, and a heart unclouded by any sadness save one. In contrast with their righteousness was the want of a blessing in respect of offspring. Thirty years of wedded life had given them

[*Elizabeth is the Sept. rendering of the Hebrew name of Aaron's wife, Ex. vi, 23.]

no child. And this fact gave them little hope of ever having one, seeing that *in accordance with this* that (*kathoti*, as in Lk. xix, 9, Acts ii. 24), he and probably she, was not far from fifty years old (Num. viii, 25). This was to them a very sharp trial, and to him the subject of many an earnest prayer (vs. 13). For children were regarded as a heritage from the Lord (Ps. cxxvii, 3), and their want as a reproach, if not a punishment. And the sadness this occasioned would be more deeply felt in a priestly home which could look back to a succession unbroken through centuries.

At an early age, perhaps about 25,†Zachariah had, after examination, been pronounced physically and ceremonially perfect, and so fit to be introduced into the priesthood. His consecration had been by ceremonies the most solemn and imposing*. He belonged to the course of Abijah, the eighth of the twenty four into which the descendants of Aaron's sons, Eleazar and Ithamar had been divided by David (1 Chron. xxiv). For more than a thousand years had these courses called "houses" and "families," officiated in the Temple-service. Each course relieved the other successively on the Sabbath (2 Kg. xi, 7, 1 Chron. xxiii, 4); and during that week attended to all the duties devolving upon the priesthood.

Among their duties was that of the offering of an incense, the use of which—that there might be associated with it the feeling of the deepest sacredness—was restrict-

[*See Ex. xxix, xxx. Lev. viii.]

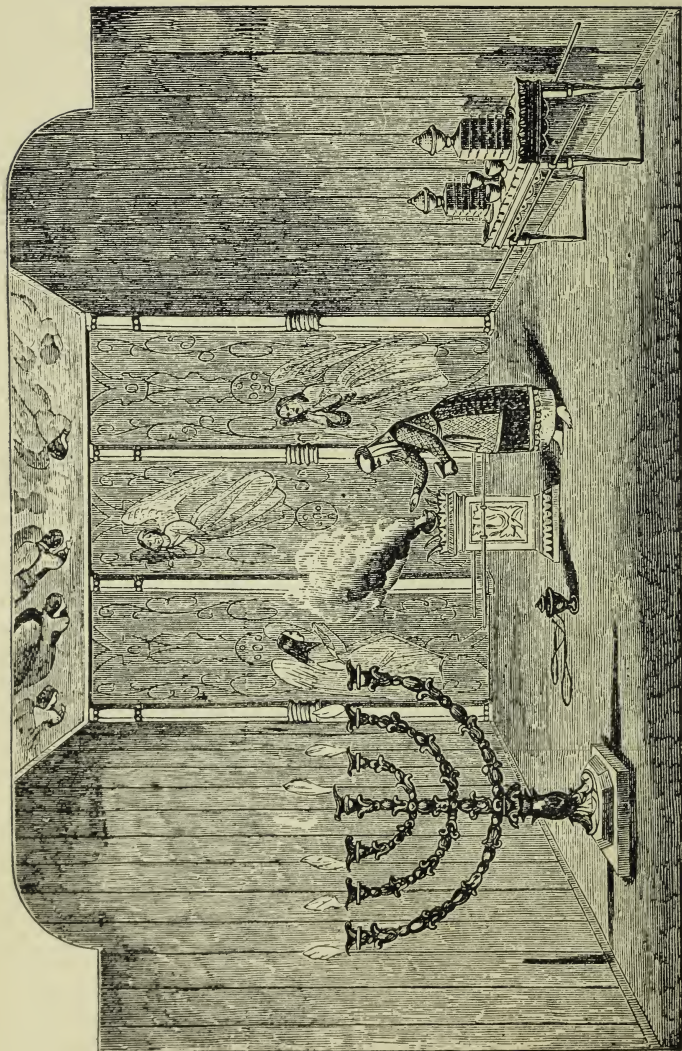
[†See Smith's Dic. Bib. Art. Priest.]

to the priests alone; and to them only for burning on the altar of incense (Ex. xxx, 34-38). It was compounded by the skill of the apothecary, of four sweet spices which, salted, made an incense "pure and holy." The special duty of preparing it was committed to one family whose name—Rabbinical tradition says—was Abtines. And the rooms in the Temple set apart as the laboratory was called "the house of Abtines." When prepared it was entrusted to a Levite or priest who was one of the fifteen prefects of the Temple, and who must see that a supply was always ready for daily use.

This incense was "offered before the Lord," at the time of "the morning and evening sacrifice;" and its connection with prayer was such, that the times of its offering became those of the morning and evening prayers (Ps. cxli, 2). This association suggests that it symbolized adoration, and also that which makes adoration and prayer acceptable before God. And this is the teaching of Rev. viii, 1, 4*. The prayers intermingled ideally with the ascending incense. The incense, then, is a symbol of the intercession of Jesus at God's right hand,

The offering, hence, of the incense was a most important duty, and was justly esteemed a most honorable one. It was burnt upon the Golden Altar which stood in front of, and close to the veil which separated the Holy from the Most Holy Place (Ex. xxx, 6). This

[*See Lange on Rev. v. 8 and viii, 3, 4.]



THE MOST HOLY PLACE.

altar, from its juxtaposition to the Mercy Seat was called "the altar before the Lord" (Lev. xvi, 18). Hence the priest, when offering it, must not only enter into the Holy Place whose darkness was relieved only by the light streaming from the perpetually burning seven-branched, golden candlestick, and where stood the "Table of the Face-bread," but he must also approach the nearest to Jehovah's earthly throne that the daily sacrifice allowed (Rev. viii, 4).

This fact gave supreme dignity and importance to the position. Besides the honor a peculiar blessing was attached to the selected presentation of this offering. This was connected—it seems—with its object. Twice a day was it burnt upon the altar. The evening incense was offered in connection with the evening sacrifice, and when the lamps in the Holy Place were trimmed for the night. The morning incense was offered in connection with the morning sacrifice and when the lamps were dressed for the day. And as the annunciation to Zachariah was made while he was offering the morning incense—as the casting of the lot which had just preceded it, shows—it will be well to study the order of the morning service.

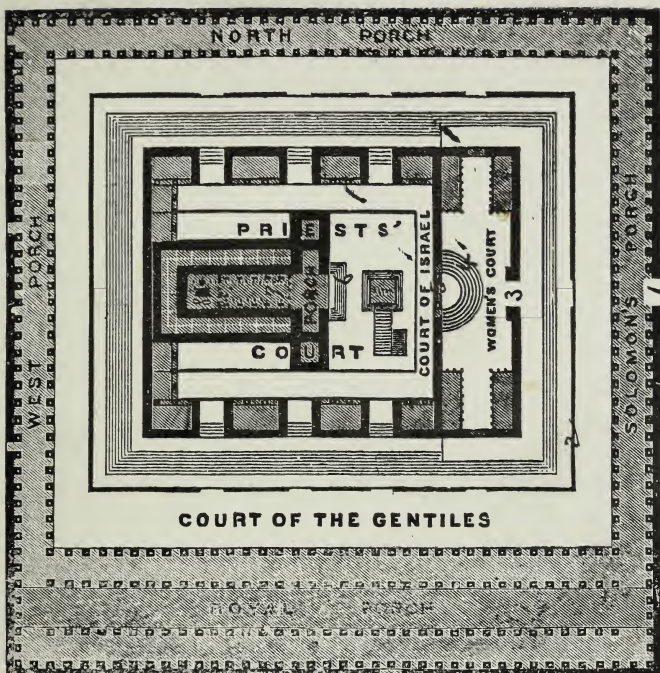
As everything must be ready, all that could be, was done the night before. The victims were selected. The officiating priests were gathered in the chambers allotted to them. And so were the laymen also, chosen as the representatives of the people, and whose duty it was to see that everything was fully and legally done. The Temple watch—consisting wholly of Priests and Levites

who served each day in turn--was set. The great gates were closed, and the keys were put into a secure and secret place. And the watchman who had to announce the approach of day took his place in the high tower.

For some hours silence reigned in and around the Great Building. But when the position of the stars told the star-watcher that morning would soon dawn the stir again began. He notified the captain of the Temple-guard of the fact. At once the captain took some of the watch, and preceded by men bearing torches, went through all the courts to see that all the victims, vessels and instruments needed for the sacrifice were in their places, and the last two ready for use. The officiating priests in the meantime had been aroused had arisen, bathed, put on their sacrificial garments (Ex. xxviii, 40-42), had washed their hands and feet in the Brazen Laver which stood before the Brazen Altar, and had taken their appointed places ready for work.

Soon as the watchman announced that day would soon break, certain priests mounted the Temple walls, and blew trumpets. The shrill, full blasts clearly heard, in the still morning air, throughout the city, told all the people that day was breaking, and that the hour of the morning sacrifice and prayer had come.* Soon the streets were filled with people hurrying on towards the Temple. Meantime the Brazen Altar was cleaned, and the victims led to it. The musicians and singers took their places. So did the twelve Levites who were

[*Mishna, *Youmae*, iii, 5.]



1. GATE OF SUSA.
2. SACRED BALUSTRADE.
3. THE BEAUTIFUL GATE.
4. STEPS OF DEGREES.
5. NICANOR'S GATE.
6. STEPS OF TEMPLE PROPER.
7. HOLY PLACE.
8. MOST HOLY PLACE.



to recite the Psalms appointed for that day. Then the gates were opened. The gathering crowds poured in. All were waiting to hear the blast of the trumpet of the watcher, who stood up on the roof of the Temple, and whose duty it was to announce that daylight was dawning upon the eastern skies. And when that blast was heard a scene of religious activity began such as elsewhere has never found a parallel. A whole nation was presenting its morning prayer, and through its divinely appointed representative was offering its morning sacrifice to God. And in whatever part of the earth a Jew was at that hour, and in whatever work engaged, he at once prostrated himself before God.

This prayer was presented in connection with the bloody sacrifice upon the Brazen, and the incense offering upon the Golden altar.

The incense having been brought from the house of Abtines, in a golden viol or salver, carried in a large golden vessel called *caph*, was handed to the officiating priest. Attended by the priest whom he had appointed, he entered into the Holy Place. The attendant carried on a golden shovel the burning coals which he had emptied into it from the silver shovel with which he had taken them from off the Brazen altar. Having attended to the lamp, cleared the Golden altar from the cinders which had been left there from the previous offering of incense, and having put the fresh coals upon it, he withdrew. The officiating priest was left alone in the awful silence and solitude of the Holy Place.

As the priest entered into the Holy Place the wor-

shippers were notified by the ringing of a little bell that the time of prayer had come. At once priests and Levites hastened to their stations. Any persons found there were removed from the Temple, from the cloisters surrounding the Temple,* and from the altar into the outer courts†—the “without” of Luke. There in profound silence they poured forth their prayers. While thus engaged, at a signal from the prefect, the priest acting as the representative of the people, and pronouncing his prayer as he did it, cast the incense on the burning coals. Then bowing reverently toward the Holy Place, he retired slowly backward. And, lest the people should take alarm at his long absence, fearing that he might be struck dead for offering unworthily, he, soon as possible, showed himself to them. As he came forth the sacrifice was laid upon the altar. He, soon as he appeared, pronounced this benediction (Num. vi, 24-26):

“The Lord bless thee, and keep thee:
The Lord make His face to shine upon thee, and
be gracious unto thee:
The Lord lift up His countenance upon thee,
and give thee peace.”

Then the “magrephah” sounded, and the Levites burst forth in full chorus their psalmody. This was accompanied with the full swell of the trumpets, whose notes were heard far beyond the city walls, and proclaimed

[*For description of, see Josephus' *Ant.* viii, 3, 9; xvii, 3, 5; *Bell. Jud.* v, 5, 2.]

[†Maimon. *Tmid Urnus*, iii, 3.]

that the prayers had been accepted before God.* Then, the priest having hung up his censer in its appointed place, the ceremony was closed.

This distinguished honor belonged to Aaron, as High Priest (Lev. xvi). And during the existence of the Tabernacle and of Solomon's Temple, it was filled only by him and his successors in office. It still belonged to him by right of succession, and could only be filled by him on the Great Day of Atonement. But in the daily service of the second Temple, and now in that of the one built by Herod, it was delegated to the regular priests. Upon one, however, only of each class was this high honor conferred. Many never enjoyed it. No one was called to enjoy it twice. The classes attended to the other duties according to determinate cycles. But this holy work was given, not by chance, rotation, or any human arrangement or designation, but by lot (1 Chron. xxiv, 3, 5, 19.)†

Twice a year, during many a year, had Zachariah gone up from his home in Hebron to the Temple to attend to his priestly duties. But never before had the lot fallen upon him to take this part. How profound, how soul-subduing must have been his emotions in anticipation of this near approach to the Majesty of Heaven! While attending to his duties he occupied one of the rooms in the cloisters that ran along the sides of the Temple, and which had been prepared for the officiating priests. Day by day was the venerable

[*Michna, *Goma*, v, i; *Tamid*, vi, 3; Lev. xvi, 13.]

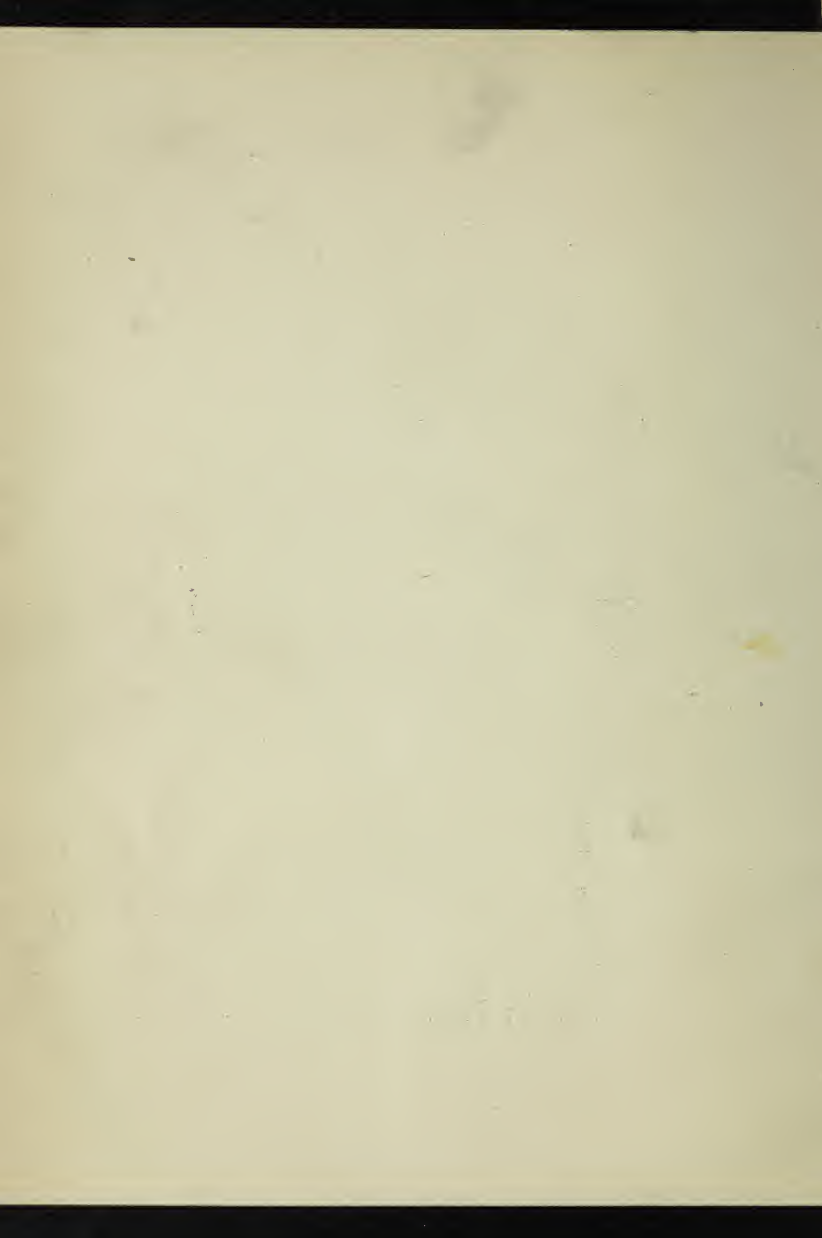
[†On manner of casting lots see Lightfoot on Luke i.]

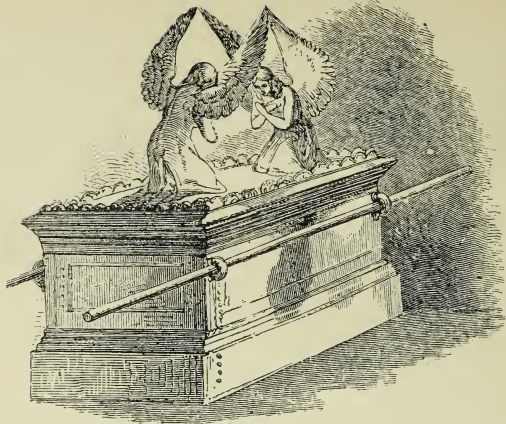
priest seen attending to his priestly duties, clad in his priestly robes, and acting, as did all pious priests, with the serenity of holy reverence and awe. As he came forth from his chamber he had on the "linen drawers," and over them the *chetoneth*, or close fitting cassack of fine white linen, which came down to the feet, and was gathered around the waist by a girdle of fine needlework in which blue, purple and scarlet threads were intermingled with white. On his head was a cap or turban of fine linen in form like a cup-shaped flower, and under it his long flowing hair. His feet were bare—the strongest recognition of the sanctity of the Holy Place (Ex. iii, 5).

On this bright autumnal—perhaps sabbath—day, probably at the time of the morning incense, he came forth in his priestly garments. An unusual serenity was upon his countenance, and an unusual awe upon his spirits. He was evidently profoundly moved by the peculiar solemnity of his position. He was about to approach into the Awful Presence. He washed his hands and feet in the Brazen Laver which stood in the court between the Brazen Altar and the massive golden gates which opened into the Temple. Then taking the golden censer full of incense, which had been brought from the house of Abtines, and accompanied by his helper, with a golden shovel full of burning coals, he passed through the massive doors and within the outer vail. Never had he stood there before. Never would he stand there again. There stood the table of Shew Bread—perhaps the magnificent one presented by

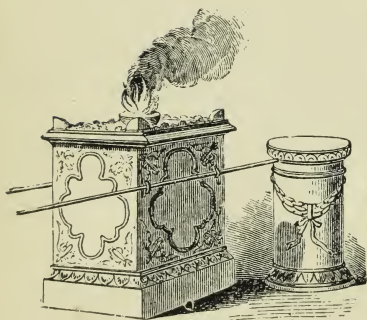


Priests in Their Official Dress.

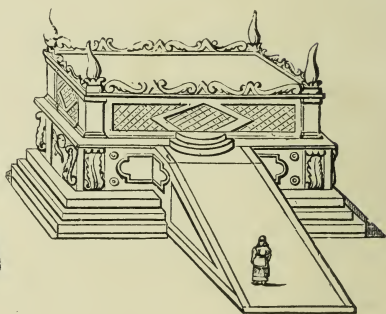




ARK OF THE COVENANT.



INCENSE ALTAR.



ALTAR OF BURNT OFFERINGS

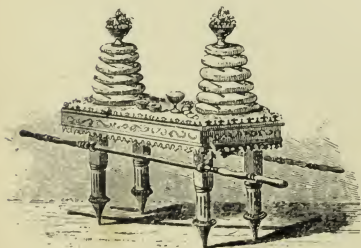


TABLE OF SHOW-BREAD



GOLDEN CANDLESTICK.

Ptolemy Philadelphus.* On it stood the twelve, perhaps newly-baked, loaves, six in each row, of the Bread of the Face—symbol of the nourishment of the spiritual life, the partaking of which fits one to see God. Opposite to it on the south side of the apartment stood the seven-branched candlestick, whose light burned perpetually—symbol of the true light shining in darkness. It could suggest many reflections, for it had stood centuries before in the temple built by Zerubbabel, and would recall the original one which had stood in Solomon's Temple, and, in the Tabernacle from of old.† In front of him stood the Golden Altar, twenty-two inches broad and long, and forty-four inches high, upon which for the first and last time he was "to offer incense before the Lord."

As he gazed upon the scene, and then thought of his own position as the representative of the people in this high and holy work in which he was about to engage, and how near he would be to God's earthly throne, and as he watched his helper attending to his duties and then retiring, he must have been filled with unutterable emotion. He was alone in that mysterious place, and alone with God. The tinkling of the bell told him that the sacrifice was about to be laid upon the Brazen altar, and that the people were all bowed in prayer. Approaching the altar he poured the incense upon the glowing coals. And as he sees the fragrance

[*Josephus' *Ant.* xii, 2, 8, 9.]

[†After many vicissitudes it was finally deposited in the church at Jerusalem, A. D. 533, since which all track of it is lost.]

rising in grateful clouds, he pours forth his own prayer to God.

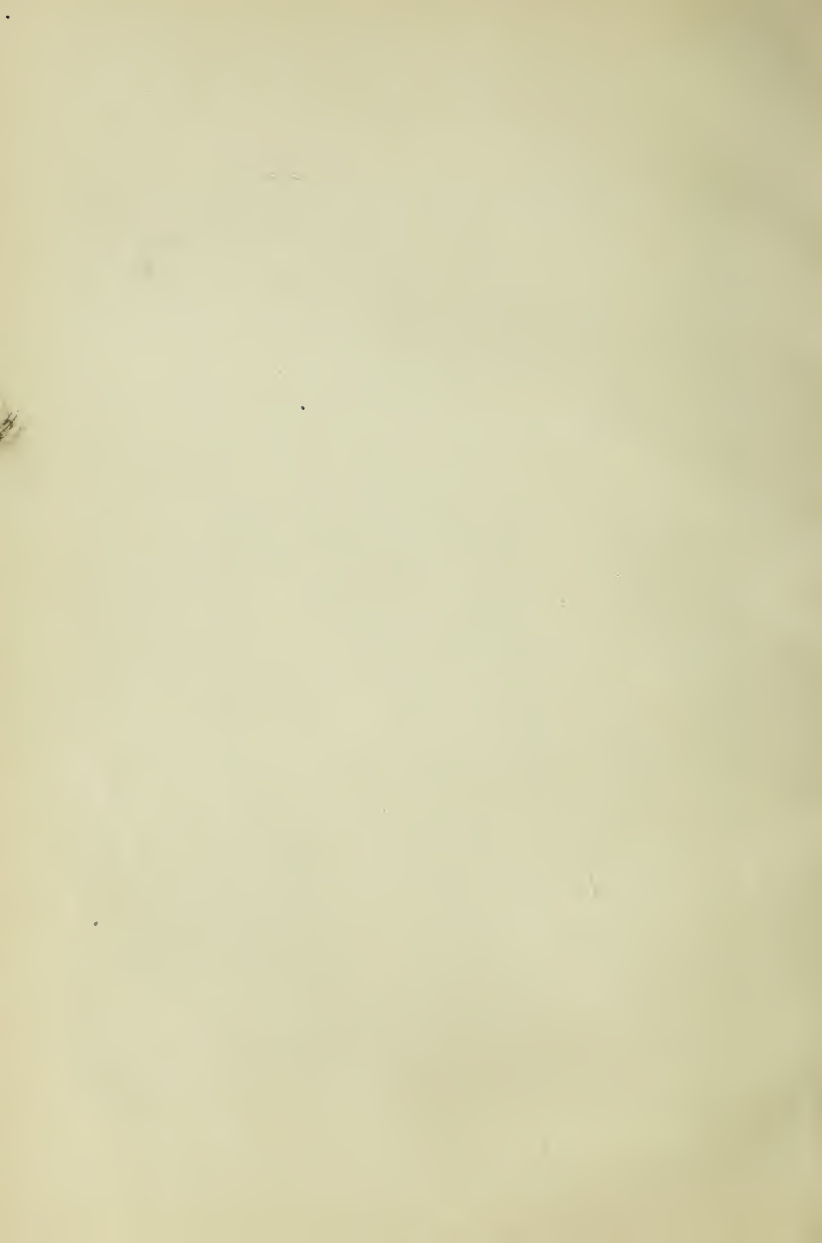
That prayer was general, doubtless, but it was also special—"thy prayer."* The angel's message shows that two special objects of it were (a) about the coming of the long promised, and earnestly desired Messiah; and (b) about a son. He had but little, he had not yet given up all, hope of having a son. He was now most deeply moved, but he was calm. He had ended his petition and was about to withdraw when an unexpected appearance held him fast. That internal sense which enables man to apprehend spiritual things being wide awake, he was in that prepared condition of mind and heart which enabled him to perceive the presence, and receive the message of an heavenly visitant. And, suddenly, one was present. Zachariah was startled, but collected. The minute and vivid details of the whole scene, which could have come only from himself, show that he maintained his clearness of perception and sobriety of mind. And this assures us of the historical certainty of the narrative. It was not a vision which he saw, such as had been given in the same place to John Hyrcanus,† but an actual angelic appearance—the first that had been vouchsafed to man since the days of Daniel, many centuries before. It was Gabriel (*i.e., man of God*) who stands in the presence of God, *i. e.*, in very intimate relation to Him, and who comes from Him in the minis-

[*Sec Dan. x-12, Acts x-31.]

[†Josephus. *Ant Jud.* xiii-10.]



ANGEL APPEARING TO ZACHARIAH.



tration of comfort and sympathy to man (Dan. ix, 24). He is also, thus, a "fellow-servant" of the saints on earth, and as such is divested of all terror in his appearance, and of all mystery in his communications. At the sight of him Zachariah was siezed with fear. Not the fear of a guilty conscience, but that holy trembling which Gideon and Manoah felt, which took all strength away from Daniel (Judg. vi: 23, xiii: 22, Dan. x: 8), and which must affect any one who, seeing a visitant from heaven, must feel his own sinfulness in view of such holiness. He was standing on the right side of the Altar, *i. e.*, between the Altar and the Table of Shew-bread—a favorable indication. He was there, as soon afterwards elsewhere, with a most gracious, though momentous message—a message announcing the introduction of the new creation. This was a mission most becoming to such an angel as he. His assuring word quickly dispelled all fear. "Fear not" he said, "thy prayer" *i. e.*, the prayer for a child—as the "and so" and the personal pronouns, "they" "them" "their" vss. 13, 14. suggest—"is heard. Thine aged wife shall bear thee a son. And thou shalt call his name John," (*i. e.*, *Jehovah shows grace*). Thus he indicated that in him the economy of grace would begin: "the law and the prophets were until John." "And he shall be to thee joy (Grk.), and *agalliasis the transport* which the lively emotion of joy produces; and many shall rejoice at his birth."

Nor will this joy end in disappointment. His mission will unfold the spiritual importance indicated in

his name. And his character will correspond with his calling and destination. He shall be great, not in a worldly view, but in personal holiness and consequent moral authority and power, and hence in influence and reputation. He shall be great, in character and influence (Hos. i, ii) "before the Lord," *i. e.*, have that greatness which He recognizes. And he shall be, as were Samson and Samuel (Jud. xiii, 5, 1 Sam. i, 11, 28), a Nazarete from his birth.

He shall never shave his face nor cut his hair—symbolical of the consecration of his entire humanity to God. He shall drink no wine nor strong drink. This was not distilled spirits,—for the process of distillation was not discovered until in the tenth century—but fermented liquors which produce intoxication. He shall be a man wholly separated from all the callings and comforts of life by supreme devotement to God, a man occupied with lofty thoughts, and devoted to a lofty mission*. Thus was he to be one of those consecrated men who ever were esteemed in the theocratic kingdom, as heroes. From before his birth, further, was he to be like Jeremiah (Jer. i, 5) filled with the Holy Spirit. Thus would he be possessed of a power more than natural. Thus would he be under a permanent exhilaration of the most healthful kind. Thus would he be fitted for his labors, arduous, strange and most important. In him was to be the concentration of the spirit of the law whose office it is to convince of sin. In him was the prophetic spirit, which had long been slumbering, to awake. His voice was to be heard arousing in man the sense of the

[*For full description of Nazariteship see Num. vi 1-21.]

higher life, summoning the people to repentance, calling them back to simplicity, truth and God. Thus was he to prepare in men the way for the Messiah. Nor in vain. For, not all, but many of the people, alienated from the divine, would he turn to the Lord their God, and long estrangement was, through him, to give place to reconciliation and mutual affection.

His relation, to Israel, and to The Messiah is next told. Though the words are quite like those of the prophet's (Mal. iv) yet they are a new fact which the angel was "sent to tell" (vs. 19). His mission: "he shall go before (*pro* in the verb) Him, and under the eyes of Him whom he calls "Lord." Its energy of character: "in the spirit and power of Elijah, *i. e.*, do all that Elijah could do under like circumstances, be fearless, sturdy, strong, uncompromising. Its objects: (a) "to make ready a people prepared for the Lord." Not impart a new and higher principle of life. This he could not do. But awaken in men a sense of need of that life, and of the higher end of living. And in this he would be so far successful that he should turn, not the nation, but many persons to the Lord, and thus make ready a prepared people. And (b) "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just." But in this object John failed. This purpose did not become a result of his ministry. John did not turn the hearts &c. The nation rejected him, as we shall see. Hence the words of the prophet (Mal. iv, 5, 6) remain yet to be fulfilled, and will be, not by the Church, nor in the present order of

things, but before the coming "of the great and dreadful day of the Lord."

Zachariah had longed, hoped, prayed for a son. But he could not when he considered his and Elizabeth's age well have expected one, except as a special gift from God. But now the assurance that his prayer had been answered, and the announcement of the gift coming through the special interposition of God's favor and power, and of the wonderful career of that son for whom he had prayed so long in vain, was too much for his faith. He, in doubt, sought a sign as an assurance of the certainty of the promised blessing; *kata ti according to* what principle of knowledge shall I know this? For, (this refers to this idea implied) we are old; I therefore need a sign.

The mere asking of a question was not blameworthy. Mary asked one, and was graciously answered. Nor was the asking for a sign. Abraham, Gideon, and Hezekiah each asked for one, and they were not blamed. And God Himself gave one to Moses unsolicited, and offered one to Ahaz, which though refused was truly given (Judg. vi, 36-40, 2 Kg. xx, 8, Ex. iv, Is. vii, 10-14). In the first three cases the question came not from doubt. They believed God, and asked a sign for the strengthening of their faith. And this faith in Abraham was so strong that when promised a son, he against hope believed in hope (Gen. xvii, Rom. iv). But the very form of Zachariah's question was an expression of his disbelief. It was the spontaneous utterance of his soul at a moment when its inmost being was fully

manifested. It was an intimation that the granting of his heart's request, now when promised, was an impossible thing.

Faith was to be a chief instrument in the new creation about to be introduced. It was therefore most needful that the first manifestation of disbelief concerning it should be pointedly condemned. And the judgment inflicted was most needful and blessed. He was to be taught by experience how dreadful was his sin. A sign was given him but in a judgment, which was at once a token of God's truth, a rebuke of his own incredulity, a touchstone to make him feel the serious nature of his fault, a confirmation of his faith, and for his soul, healing. "I am," said the angel, "Gabriel which stand in the presence of God." Thus he indicated that the offense was not against himself, but against God who sent him. "I am sent as the heavenly evangelist to show unto thee these glad tidings. There shall be the immediate beginning of the performance of the promise, each part of which shall be successively fulfilled in its season. And because thou believest not my words, thou shalt not, because not able to, speak until the promised child appears."

The angel disappeared. Zachariah agitated, awed, struck dumb, moved backward until he had passed outside of the massive gates of the Holy Place. His stay had been prolonged beyond the usual time. The people had become uneasy, agitated, perplexed. Had he, while in the awful Presence as the representative of the nation, been struck dead for improper conduct? Had

any misfortune befallen him? This would have been a national calamity. No marvel the people were anxious at his long delay. And now as he came forth pale trembling, speechless, and made signs by which he indicated the cause of his being dumb, and also the event which had just occurred, they perceived that he had seen a supernatural appearance (*optasian*), and that he could not give the priestly benediction. They then scattered to their homes not knowing what to think of the matter, and he went to his chamber there, doubtless to muse upon the whole strange occurrence.

If this incident occurred on the Sabbath, he had a week's ministrations yet before him. These he did not, because of this incident and his own calamity, avoid. His piety was too deep, his sense of obedience too strong, his regard for God and His service too high for that. He stood at his post. He discharged every duty. But soon as his week was ended he departed to his own home in "a city in the hill country of Judah," probably Hebron—a priestly city, about 19 miles S. W. from Jerusalem.* In some way he made known to his wife both the reason of his dumbness, and God's promise of a son. And this promise failed not. Soon the happy wife could say "the Lord hath looked upon," *i. e.*, directed His countenance towards, me in token of favor, "to take away my reproach among men." Her heart was full of gratitude to Him through whose

[*vs. 39, 65. Jewish tradition says, Hebron. Winer 1-5-86, Josh. xx-7. xxi-ii. It may, however, have been Ainkarim. Land and Book ii-534.]

intervention she could take her place among the mothers in Israel. And moved by gratitude, by a desire for meditation and prayer, and by a true and pure womanly pride in showing, when next seen, that she had been honored by a signal token of Divine regard, she purposely kept herself concealed for five months*.

SECTION II.

THE ANNUNCIATION TO MARY, OF THE BIRTH OF JESUS.

Place: Nazareth, in Galilee. Time: April, B. C. 5.

Luke i. 26-38.

And in the sixth month, *i. e.*, of *Elizabeth's pregnancy*, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused (betrothed, R. V.) to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, highly favored! The Lord is with thee.†

But she was troubled at the (*too*) saying, and cast in her mind what manner of salutation this might be.

And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and shall bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and he shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

[*The reader will notice that the "Thus hath" *i. e.*, of vs. 25, shows the motive of "she hid herself" of vs. 24.]

† The phrase "blessed art thou among women," is by all recent critical editors regarded as an insertion, here from vs. 42. And the phrase "and when she saw him" vs. 29 is rejected by all of them except Lachmann. (Lange.)

Then said Mary unto the angel, How shall this be; seeing I know not a man?

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of The Highest shall overshadow thee; wherefore also that Holy Thing which shall be born (is being begotten, *gennoomenou*, neut. par. pres. pass.) shall be called the Son of God. And, behold, thy cousin (kinswoman, R. V.) Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that was (called, *kaloumenee*) barren. For with God nothing shall be impossible (for no word from God shall be without power, *hoti ouk adunateesei para ton Theon pan rheerma*).

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.

And the angel departed from her.

Six months after the annunciation to Zachariah in the Temple at Jerusalem, the same angel made another one to a young girl* in her parent's home in Nazareth, in Galilee (Lk i, 26; ii-4), a city, three days' journey, about 65 miles, north of the Holy City. This place, of which a fuller description will be given further on, was situated among the hills which constitute the south ridges of Lebanon. These are in terraces above the valley, and the town occupies the lower slope of the ridge from whose summit one obtains a view which extends far away until lost in the great plain of Esdraelon.

This virgin's name was Mary. The data concerning

[*This is inferred from the fact that in the east, at that time females were married at an early age, from fourteen to seventeen. Greswell, 1, 398.]

her life are few and scattered. But with the single exception that she seems not to have thoroughly grasped her Son's character and mission, until after His resurrection—a fact equally true of all His disciples—the glimpses we get of her reveal a character high and harmonious, and as charming as her song is magnificent. It is one which christian thought delights to study, and christian art is never weary of reproducing. We feel that the reality of true, womanly loveliness developed in her is finer than any creation of it found in poetry. She was poor—not abjectly so, as is often represented*—but she was not degraded; of high-birth, yet unknown, and cheerfully acquiescent in her lowly social condition; patient and loving, yet firm and heroic. And her touching humility, exquisite tenderness, ardent and noble impulses, and sweetness of disposition were combined with vigorous thought and a resolute will.

But deeper and richer yet was her character. On the receptive faculty in man God has founded the possibility of a development of the history of salvation. This is seen in the call of Abraham, and in the history of others whose individuality and position gave them a representative significance. The perfection of this receptivity is found only in the Virgin. And there it must have been. For in her was built that bridge which spans the stupendous chasm between God and man. Through her came that Champion which conquered

[*The fact that she had to go to Bethlehem to be enrolled shows that she possessed property there.

the foe, and that Fountain which brought the living waters from the throne of God to earth. Her faith, deep-rooted in the Divine, was not moved by the powers of darkness. Her life, moulded after the example of the holy women of old, was pure from the ceremonial degeneracy of the times. She lived, as her devout and studious habits led her to, in the midst of the sacred hopes, and hymns, and the divinely ordained history of her people. She appreciated the soul-arousing facts. She delighted in the heart's-inspiring poetry. She deeply pondered the thought-compelling prophecies concerning the promised Messiah. Thus was she fitted by nature, life, and grace for the message given her. To that word of God, more personally and directly addressed to her than it had ever been to any one she submitted with grace. When she learned her high destiny she wrapped herself in, and henceforth never divested herself of, the veil of heavenly modesty and humility. Thus was her faith perfected. Thus she realized the character of Israel as the pure virgin of which Isaiah sang. Thus mankind's aspiration after salvation realized in her its pure and perfect expression. Thus humanity obtained that condition in which, by the receptive faculty there might be planted in it that new Beginning which is called Jesus The Christ.

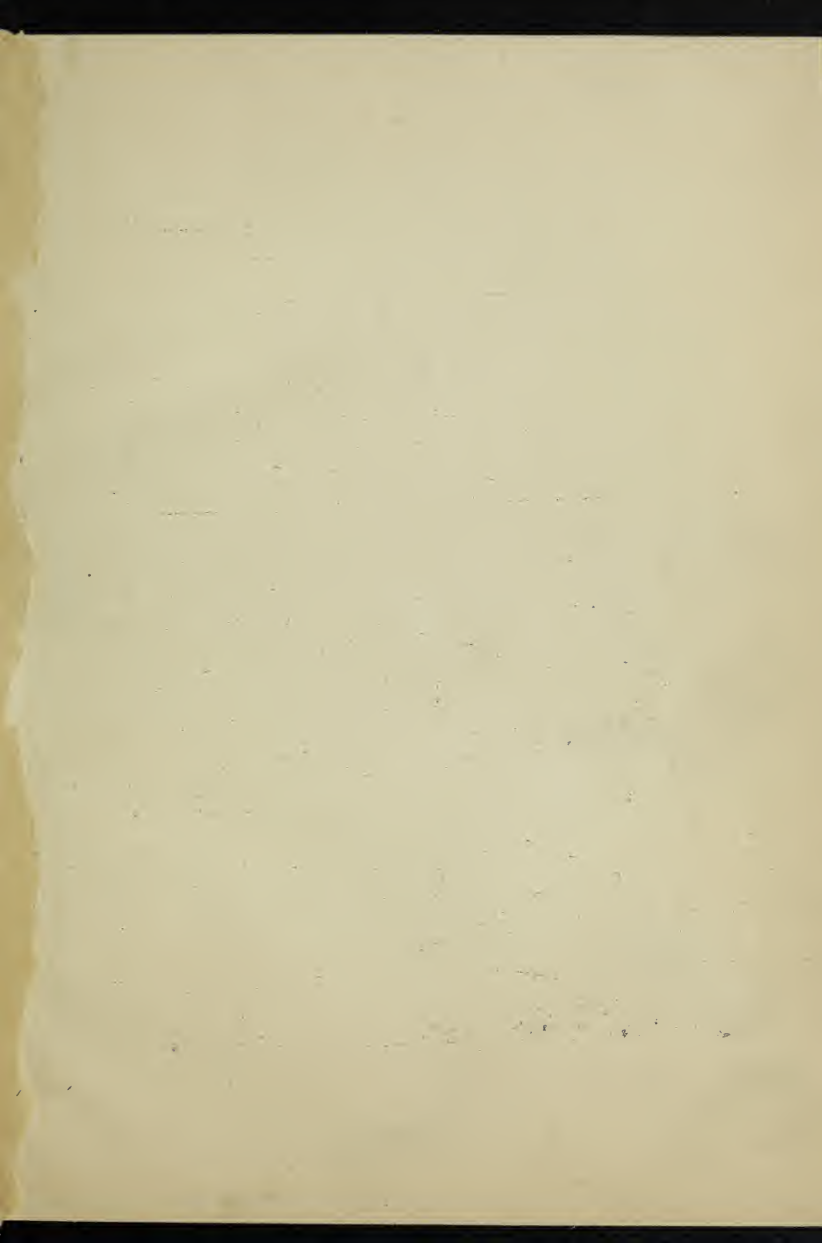
This Virgin, whose purity, truth, artless faith, heroism and high destiny constitute her an ideal type of womanly loveliness; was the daughter and heir of Heli (if Luke gives her genealogy), or of Jacob, the uncle of Joseph. She was the sister of Mary the wife of

Cleopas, (Jn. xix, 25), and a relative of Elisabeth, who was of the tribe of Levi, and lineage of Aaron (Lk. i, 36). Prophecy had announced and Jesus, Himself, strongly asserted that descent from the family of David was a necessary condition of Messiahship (2 Sam. vii, 12, Ps. cxxxii, 11, Matt. xxii, 42). It is clear that only by legal and authentic documents preserved in Jerusalem, could this descent be shown. It is also clear that, owing to the peculiarity of His origin, the Child could *appear* only as the Son of Joseph (Jn. vi, 42) who was (Matt. i, 20, Lk. i, 27), and was regarded by His contemporaries (Matt. xiii, 55, Lk. ii, 4) as His legal and reputed father. And through him we find His descent traced to David in both genealogical tables given in the Gospels. And a comparison of them with those given in the Old Testament suggest that the steps of ancestry and succession did not coincide—the one in Matthew giving the *blood* succession from David, through Solomon, and the one in Luke giving the *legal* succession through Nathan. And while Matthew traces back His descent through David to Abraham the first recipient of the theocratic promise (Gal. iii, 8) Luke traces it back to Adam, the son of God, and head of the race. In the former we see Him, as the son of David, the heir of his kingdom, and as the Son of Abraham, the heir of the world (Rom. iv, 13); and in the latter in historic connection with all mankind.

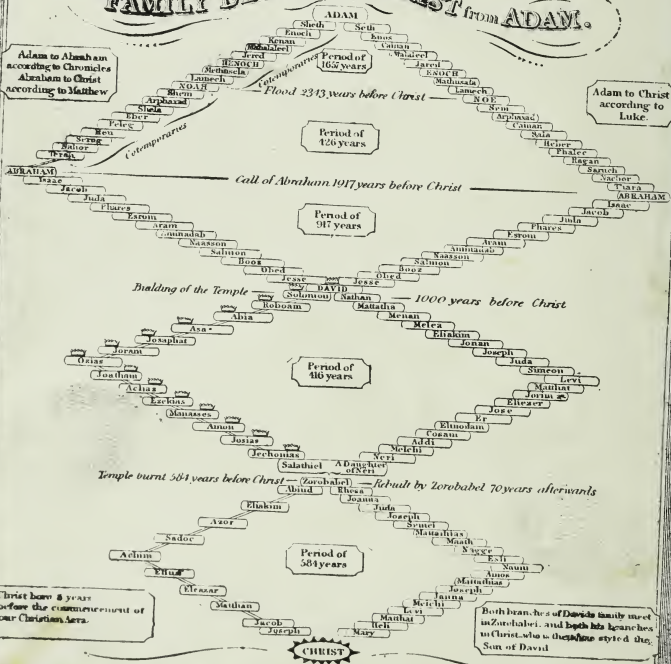
But his blood-descent could not in fact be through Joseph. For though he was truly and really His father

by divine covenant,* and by legal right, yet to God only did the paternity belong. Blood-descent hence, must have come through his mother. And the angel's words to her, "(throne of His father, David)," would have had no honest meaning, unless he knew really that Mary was the daughter of the royal house. And that she regarded herself as such, is clear from this, (a) that the angel's statement that her Son was to sit on the throne of His father David, awakened in her no suspicion; (b) that she did not, so her question shows, suppose Joseph was to be the destined father of her Son; and (c) that her words "regarded the low estate of His handmaid," could have had no point physiologically, unless the blood royal flowed in her veins. These facts seem unambiguous proof that Mary was of the house and lineage of David. That this was the judgment of Zachariah is very directly intimated (Lk. i, 69). And that it was the judgment of Matthew is quite clear from i, 16, of his Gospel. For after declaring in vs. 1 that Jesus was the Son of David and of Abraham, and then tracing His genealogy onward from Abraham to Joseph, he suddenly changes the word which he had uniformly used. He expresses himself very carefully, as if he would mark by his change of word the supernatural generation of Jesus. He had uniformly used the word *egennece*, *begat*. But in vs. 16, instead of *Iooseeph egennece ton Ieesoun*, which expresses human generation, he says, "Joseph the husband of Mary, *ex hees egennees-*

[*The transaction recorded in Matt. i, 20, 21, was practically a covenant between God and Joseph.]



FAMILY DESCRIPTION OF CHRIST from ADAM.



Outline of The Genealogy of Jesus.

Luke—**BAPTISM**—3: 23-38.

Matt.—**BIRTH**—1: 1-17.

ZOROBABEL

NERI

SALATHIEL

Salathiel,
the sixteenth
from **DAVID**,
through **SOLO-**
MON'S line,
married a dau-
ghter of **NERI**,

the twentieth
from **DAVID**,
through **NATH-**
AN'S line. To
them was born
Zorobabel.

LINE

LINE

NATHAN'S

SOLOMON'S

DAVID

ABRAHAM

ADAM

thee of whom was begotten &c." And the idea he completes in vs. 20, *gennēthen ek Pneumatos estin Hagiou, is begotten in her of the Holy Spirit.* And this change of word shows that he regarded Jesus as a lineal descendant from David through Mary. Nor was the Messiah's descent from David questioned by Jesus' contemporaries (Matt. ix, 27, xii, 23, xx, 30, Mk. x, 47, Lk. xviii, 38, Matt. xxi, 9). And both Peter and Paul, who could not be mistaken upon a point so vitally important, declare that Jesus was of the "seed of David according to the flesh" (Acts ii, 30, xiii, 23, Rom. i, 3, ix, 5, 2 Tim. ii, 8, see also Is. xi, 1, Heb. vii, 14, Rev. xxii, 16). And this fact finds a proof, if further could be needed, in the well-known fact that at the close of the first century, relations of Jesus, grandchildren of Juda his brother, were living, who were universally recognized as belonging to the family of David, and whose illustrious descent was the occasion of uneasiness to the Emperor Diocletian.*

Mary was betrothed to her cousin Joseph, who was also of the house and lineage of David. This relation was similar to, but more binding than the marriage engagement is with us. The first part of it was the formal proceeding conducted by the legal representative on the part of the groom, and the parents on the part of the bride. The agreements were confirmed by oaths, and sealed by presents to the bride, called *mohar*. They were also sometimes accompanied by a writing called *ketubeh*,

[*Eusebius, H. E. iii, 20. Upon the vexed question of the genealogies consult Lange, *in loco*, Ebrard, *Gos. Hist.* 146-166, Andrews, *Life of our Lord.* 51-60.]

and which secured a certain sum to the bride, to be paid on the death of the husband, or should he divorce his wife, at the time of the divorce. And this writing must have been highly prized. For unless the groom had previously to marriage renounced all right to it, all a betrothed woman's property passed at once after betrothal under the control of her husband.

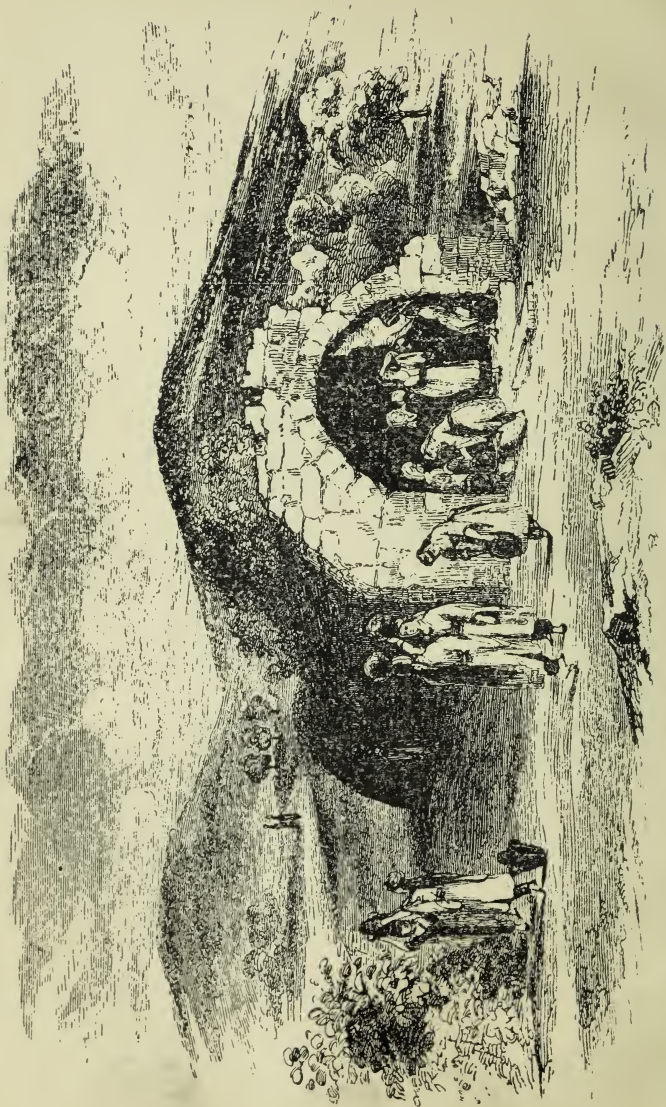
Soon as all the legal preliminaries were settled, the betrothal, called *keddushin*, from *kodosh*, *set apart*, was celebrated with rejoicing at the house of the bride. The groom, in the presence of witnesses, approached the bride, handed her, if one had been drawn up, the instrument called *ketubah*, and gave her a piece of money, or a nuptial ring,* saying "Lo thou art betrothed unto me." These ceremonies closed with a feast.

Betrothal being equivalent to marriage, the bride was regarded as sacred to the groom.† A full year in the case of virgins intervened between betrothal and marriage. During this interval the bride lived with her friends, and held communication with the groom only through one selected for the purpose, called the "friend of the bridegroom" (Jn. iii: 29). But though he thus only could commune with her, he had such control over her person, that faithlessness on her part was punished with death, or, at his option, with divorce (Deut. xxii, 23, 24, xxiv, 1).

Such were betrothals in the time of Jesus. Through

[*Selden, *Uxor*, Heb. ii, 14]

[†Phil. *De Spec Leg.* pg. 788. Maimon. *apud Buxtorf*.]



FOUNTAIN OF NAZARETH

such a scene Mary had already passed when she is first introduced to our notice. But every thing must have been very plain. For so decayed then, was the royal house that Joseph and Mary seem to have sunk wholly out of public sight, and to have occupied an humble position in society. He was then living in Nazareth, where his family resided. And there as a carpenter or worker in wood (*tektoon*), he earned his living. This occupation was honorable. But all the circumstances connected with Jesus' birth indicate, that, though Joseph had property in Nazareth,* and Mary in Bethlehem,† he and she were far from being rich‡

The marriage had not yet taken place. Mary was living with her parents or possibly with her elder sister.§ And on that great day when the astounding, the wholly unexpected annunciation was made to her, things were going on in Nazareth as usual, just as they had been in Jerusalem, when, six months before, Gabriel had visited that city. She may have been by the side of the city fountain, or in a grotto, as the Greek and Latin traditions respectively declare. Or she may have been upon some hill-side, meditating, amid the exuberant life and beauty of a Galilæan spring, upon the works and word of God. But most probably she was in her quiet home, and amid the ordinary circumstances

[*Lk. ii, 39, "own city." But the phrase may mean no more than that Nazareth was his place of residence.]

[†See page 51, *note*.]

[‡For instance of decayed royal families, see Geikie, *Life of Christ*, chap. viii.]

[§See pg.]

of life. So the participle *eiselthoon*, *coming in*, vs. 28, suggests. It was possibly the hour of evening prayer (Dan. ix, 21), the hour when thousands of her fellow-countrymen were before God. She was alone in her own room. The hush of the hour was over all nature. In sympathy with this repose she—for inspiration comes only to the heart prepared for it—was in rapt and holy contemplation, and in earnest prayer. Suddenly was she startled by the most unexpected presence, of, seemingly, an ordinary man. It was the angel Gabriel. With the same care, gentleness and grace as those which had marked his visit to Zachariah six months before, he now stood in Mary's humble dwelling. With a heavenly salutation he introduced himself to the child-like woman: "Hail, highly favored, The Lord is with thee." This was a true ground of confidence (Judg. vi, 12). The verb *chaire*, found only, elsewhere, in Eph. i, 6, signifies, not self-produced excellence or holiness, but a gracing or making agreeable.* And the literal translation of the past. per. par. *kecharitoomenee* is, "that hast had bestowed upon, a free gift of grace." The two verbs describe Mary's whole spiritual state, as specially made such by the bestowment of grace.

The sight, and especially the salutation of the strange

[*Though *charitas* is not found in classical writers, the analogy of all verbs in *ooo* must rule it to mean the passing of the action implied in the radical substantive *charis* on the object of the verb. Hence the meaning is not "full of grace" as the Vulgate puts it, but "favored by the conferring of grace." And this is its meaning in the only other place where it is found in the New Testament. Alford, *in loco*.]

person awakened in her a troubled feeling—a feeling very natural to a young girl under such circumstances. But she preserved her presence and serenity of mind—a fact apparent in the “*dielogizato revolved in mind, considered, potapos, what kind*, as to matter and character, this salutation might be.”

Having, by his salutation, prepared her for what was coming, and by his “fear not, Mary, for thou hast found favor with God”, removed all troubling impressions from her mind, Gabriel proceeds to deliver his message. The signal mark of the Divine favor towards her he declares is, that she shall have a Son whom she shall call Jesus, *i. e.*, “*Jehovah saves*,” and whose character he describes in the most exalted strains. He shall be great intrinsically, *i. e.*, in all that constitutes true greatness. He shall sustain a most peculiar and mysterious relation to the Highest (*Elion*), shall, by creation (vs.34) be, be recognized to be, and be called, His Son, shall have a personal and official superiority unparalleled and unique, and shall be the heir of the theocratic royalty. “The Lord God—the Creator’s name in His covenant relation to Israel, and also to man, as we shall see—shall give Him the throne of His father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.” These words could hardly fail to present to her mind with a clearness sufficient to be understood, that she was to become the mother of a Son, who, as her heir, was to possess her title to, and sit upon, David’s throne. And these latter words she could have under-

stood—not in the spiritualizing sense which modern interpretation, ignoring the facts, (a) that the Jews' rejection of Jesus changed, temporarily, the regular order of history, and (b) that the literal fulfillment is yet to be, give them, but—only in their literal sense. For this was the common understanding of the Messianic prophecy by all who “waited for the Kingdom of God.”

These words are simple, easily understood, and must be taken in their natural and literal sense. The birth name, career are, so must the throne of David, and the kingdom be. It must be the throne of the theocratic kingdom in all the sweep of the original bestowment to Abraham. For the term “house of Jacob” comprehends all the twelve tribes. And this kingdom viewed in the light of the prophecies concerning it such as Is ii, 2-4, seems to embrace within its sweep, all the nations of the earth. We must not therefore allow the fact of Israel's rejection of the Messiah to tempt us to escape a difficulty, by giving a figurative interpretation to the words, or to check our faith in the ultimate literal fulfillment of these promises.

But the words surely comprehend more than this King's relation to Israel. Had the angel stopped at *eis tous aionas, to the ages*, it might be so limited. And this phrase docs so limit it as to the house of Jacob. But he adds, that of His kingdom *ouk estin telos*, there *shall be no end*—quite a different phrase. It is to be endless, therefore must extend beyond the bounds of time. Hence it cannot be limited by any political boundaries. Hence it is more than terrestrial.

And hence whatever political ideas may be, divinely, attached to it, these must be subordinated to the spiritual conception which belongs to the "have no end" of this kingdom; which, hence must be boundless in extent, and limitless in duration.

These were astounding statements. They seemed to her incomprehensible. So did it that she should be the one so highly favored of the Lord. But they rested upon the Divine authority; and they were received with unquestioning confidence. The unparalleled, as unexpected, destination, was received, as conferred, not on the ground of anything in, or of herself, but as solely the expression of the choice of pure grace. She seemed to feel instinctively, that the angel was not speaking to her of a son by Joseph. Nor did she—as is evident from her remark in vs. 34—have the thought that another man was to be the father of the child. The promised fact was to her wholly contrary to the hitherto unbroken law of human succession. Hence, utterly unable to get hold of this profound mystery, she, in honest ignorance, with the astonishment of a heart pure and undefiled, and with the natural questioning of innocence, put to the angel the believing inquiry, "how shall, "*(estai,)*"—not, can—"this thing be?" The question assumes that the extraordinary event shall be, but the how? the manner in which it will be brought about? this she desired to know.

This question gave opportunity to the angel to give testimony exceedingly precious, upon a point exceedingly important; and which, perhaps, might otherwise not

have been given. With that heavenly chastity which belongs only to pure spirits, and in words of surpassing sacredness and delicacy divine,—words which recall Isaiah's sublime prediction—he described the singularity and sanctity of that coming birth. He touched upon themes the most delicate, and his pure words rise to the height of inspired song. His words *dunamis Hupsistou episkiasei se* explain the idea in his *Pneuma Hagios epileusetai*. By the pure power of the Spirit gently and efficaciously overshadowing her would the Divine purpose be accomplished. Therefore that Holy Thing which shall be born (*ek Theou*, is a gloss) shall be, and be recognized to be, “the Son of God.” And though usually in the New Testament the term *whyos*, or *ho whyos Theou* is used in the metaphysical sense, and denotes Jesus' eternal relation as God to God, yet here the absense of the article, in both *whyos, Theou* and *whyos Hupsistos* indicates, undeniably,—as it does in Heb. v, 8—Jesus' human nature. This coming One was to be the Son of God in the sense in which Adam was His Son.

Then, to her unquestioning faith, the angel gave an unsought sign of the omnipotence of God: “Behold, thy cousin Elizabeth, she also, &c. And in the “she also &c.,” he pointed out the relations and connection of the facts thus brought together. And in the “with God nothing is impossible”—no word of His shall be void of power and success—he showed the certainty of this fact from the other fact which he gave. The fact must occur, for with God nothing is impossible.

This was a call to a trust which, to her pure mind, involved, seemingly, a sacrifice dearer than life. It placed her in a position fitted to awaken feelings the most painful and embarrassing. But startling as was the call, in both its unexpectedness and character, the assuring word of the message relieved her mind of all perplexity. The Holy Spirit could not possibly do her virgin purity and innocence any harm. And her profound and living faith in the goodness of God rapidly ripened into a faith most extraordinary, and able to lift her up to the exalted position, to which she had been called. Promptly, and in a most loyal and becoming way, she responded to the Divine proposal: "behold the handmaid of the Lord; be it unto me according to thy word"—an expression of obedient submission, patient, longing expectation, and sublime, heroic faith such as never, before fell, nor since has fallen from human lips. Instantly the work was done. Instantly her heart was filled with The Spirit, who prepared her body to be the mother of the Son of The Highest. Exalted, thus, to a position in which she stands alone in her sex, she henceforth became for the race, the most perfect type of human receptivity in regard to the work of God.

The angel departed from her, and she at once hastened to take that step which her judgment, under the guidance of The Spirit, saw was, under the extraordinary circumstances, best.

SECTION III.

MARY'S VISIT TO ELIZABETH, THEN AT HER HOME IN
THE HILL COUNTRY OF JUDAH.

Time: April B. C. 5.

There, and then, the incidents given in Luke occurred. There,
Mary remained until June when she returned to Nazareth,
where the incident mentioned by Matthew occurred.

Luke i, 39-56

And Mary arose in those days, and went into the hill
country with haste, into a city of Judah; and entered
into the house of Zachariah, and saluted Elizabeth.

And it came to pass, that, when (as, *hoos*) Elizabeth
heard the salutation of Mary, the babe leaped in her
womb; and Elizabeth was filled with the Holy Spirit:
and she spake out with a loud voice, and said,

Blessed art thou among women,
And blessed is the fruit of thy womb.

And whence is this to me,

That the mother of my Lord should come to me?

For behold, as soon as the voice of thy salutation
sounded in mine ears,

The babe leaped in my womb for joy.

And blessed is she that believed:

For there shall be a fulfillment (*teliosis*) of those
things

Which were told her of the Lord.

And Mary said,

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For He hath looked upon the low estate of His hand-
maiden:

For behold, from henceforth all generations shall call
me blessed.

For He that is mighty hath done for me great things;
And holy is His name.

And His mercy is unto generations and generations
 On them that fear Him.
 He hath shewed strength with his arm;
 He hath scattered the proud in the imagination of
 their heart.
 He hath put down princes from their thrones,
 And hath exalted them of low degree.
 The hungry He hath filled with good things;
 And the rich He hath sent empty away.
 He hath holpen Israel His servant,
 That He might remember mercy
 (As He spake unto our fathers)
 Toward Abraham and his seed for ever.

And Mary abode with her about three months, and
 returned to her own house *in Nazareth*.

Joseph's troubles. How } Now the birth of Jesus
 removed. Nazareth. Sum- } Christ was on this wise:
 mer, B.C. 5. Matt. i, 18-25. } When His mother Mary was
 espoused (had been betrothed) to Joseph, before they
 came together, she was found with child of the Holy
 Spirit. Then Joseph her husband being a just man,
 and not willing to make her a public example, was
 minded to put her away, *by divorce*, privily.

But while he thought on these things, behold, the
 (an R. V.) angel of the Lord appeared unto him in a
 dream, saying; Joseph, thou son of David, fear not to
 take unto thee Mary thy wife: for that which is con-
 ceived (begotten, *gennethen*) in her is of the Holy
 Spirit. And she shall bring forth a son: and thou shalt
 call His name Jesus: for (it is) He (that) shall save
 His people from their sins.

Now all this was done (is come to pass, R. V.), that
 it might be fulfilled which was spoken by the Lord
 through (*dia*) the prophet, (Is. vii, 17), saying,

Behold the (*hee*) Virgin shall be with child,
 And shall bring forth a son,
 And they shall call his name Immanuel; which,
 being interpreted is, God with us.*

Then Joseph being raised, (arose R. V.) from his (*tau*, *the*) sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not until she had brought forth her first-born son.†

Mary did not communicate to Joseph, nor to any one in Nazareth, what had been said to her and had taken place with her. She had nothing to confess, for she had done no wrong. Her modesty forbade her to speak of this as a signal favor. This would have savored of self-exultation. Even had she spoken of it, her testimony would have gone for nought. Everything connected with the fact was Divine. It was at once a necessity and a duty to trust all to God. This she could do safely. This she did. She left the whole matter in His hands. And at once, after the occurrence—as is seen in the “arose . . . and went in haste”‡—she left her home on a visit to Elizabeth, who was then at her own home, in a city, in the hill-country of Judah—perhaps Hebron. The distance was about 84 miles—65 to Jerusalem

[*Is. vii, 14. Mathew has *hec parthenos*, the virgin—not (a) as in E. V. And the prophecy which he quotes has the Hebrew idea of the definite article. And this limits it. Not any virgin, but the particular virgin designated shall &c. And this agrees with that most ancient prophecy, in Gen iii, “her seed &c.”, which evidently refers to some one to be born of a woman without the intervention of a man.]

[†*Pro'tokon* first-born is wanting in Sin. Vat: in the *Egyptian* ver, and is omitted by Lachmann, Tischendorf, Tregellis and Alford. Lange retains, and Meyer defends it. Dr. Schaaf.]

[‡But see Ebrard *Gospel Hist.* pg. 172.]



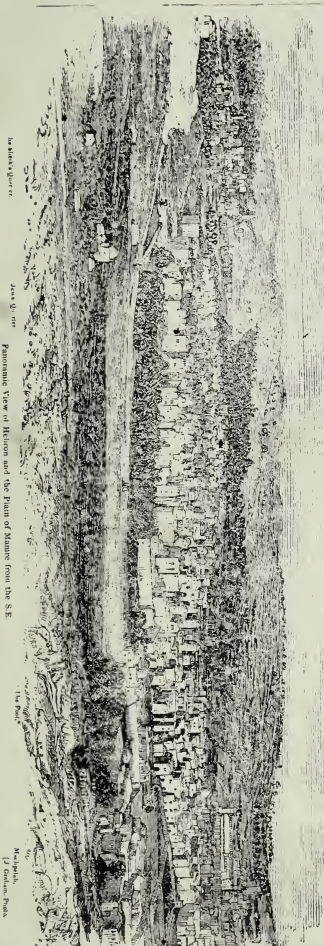
The Post

Maple Grove, Huron, Michigan

Panoramic View of Huron from the S.W.

The Mountain east of Huron, near the Indian and German

J. G. Shaw, 1850



the Indian's Grave

June 9, 1850

Panoramic View of Huron and the Ruins of Miami from the S.E.

The Post

Michigan
17 Indian Peak



VISIT OF THE VIRGIN MARY TO ELIZABETH

and 19 thence to Hebron—and the journey would occupy four days. She, accompanied by whom we know not, may have gone along the great road through Nain, where afterwards her great Son raised a widow's son to life, and by Endor—famous from unhappy Saul's relations to its witch—through Samaria, and on by Bethel, to Hebron. Or, crossing the Jordan at Scythopolis, she may have passed down its eastern bank to "the fords of Jordan," then, having recrossed the sacred stream, gone on, through Jerusalem, to the city where Elizabeth dwelt.

After affection's salutations had been exchanged, she confided to her relative the angel's visit and announcement, her simple acceptance of her amazing destiny, and the fact—as is seen in the phrases, "the fruit of thy womb," and "the mother of my Lord," vs. 42, 43—that the incarnation had already been accomplished. At her salutation, Elizabeth felt her own babe leap in her bosom. She was filled with delight,—so the word, "blessed" suggests—at the sight of the calm happiness suffused over Mary's face. Higher yet, she was filled with the Holy Spirit, and in lofty strains of inspiration she poured forth from her full heart, high and noble thoughts. The most psalm-like tone runs throughout her strains—a fitting dress for them, and for a woman's homage to the coming One, and a noble prelude to Mary's "*Magnificat*."

Scarcely had the notes of Elizabeth's *Benedictus* died away, when Mary, in full-voiced tones, poured forth from her full soul that psalm which recalls Hannah's song of praise, (1 Sam. ii), which forms part of the regular morning

service of the Church of England, and which resounds in her sanctuaries on every Lord's Day. Throughout it, royal majesty reigns. It is burdened with the loftiest raptures. It breathes the sentiment of deepest repose, of calmest and sweetest solemnity; and it grows not old with age.

The salutation passed, Mary abode with Elizabeth three months. Hallowed hours were these to those holy women. And most fragrant with grace was their communion with each other, and with God, as they waited, in patience, His slowly accomplishing will.

At the close of this period Mary left Elizabeth, shortly before John was born. She returned to her own home—a fact which shows that Joseph had not yet taken her to his home, as his wife. But her situation becoming known, Joseph was placed in great perplexity.* Her pure character seemingly was ruined. His prospects were blighted. His happiness was gone. But being a just man, he would not, on the one hand, countenance a wrong, nor on the other, inflict what might be a cruelty. The law pronounced death, by stoning, upon unfaithfulness in one betrothed. But it also allowed a private divorce. This Joseph could legally give, without assigning reasons. This could be effected with the least pain and offense. This he proposed to do, *aplusin, dismiss*, her formally, by a written declaration (Deut. xxiv, 1); yet do it *lathra, secretly i. e.*, without mentioning the cause.

But while he thought on these things, he was divine-

[*Nothing could be less like a myth than this perplexity of Joseph.]

ly informed of the true state of the case. An angel appeared to him in a dream, with a message from God. And his word suggests that the facts concerning the appearance and message of Gabriel to Mary were now made known to him for the first time. "Fear not, Joseph," said the angel, "to take unto thee Mary thy betrothed wife. That which is conceived in her is *ek Pueuma*, from *The Spirit*"—the *ek* marking Him as the creative cause. "And"—not as it was said of Elizabeth, "she shall bear"—but, "she shall bring forth a son,* and thou shalt call His name Jesus, for He shall save His people"—*i. e.*, the Jews; in contrast with *ethnoi*, *Gentiles*, "from their sins"—from the sins themselves as well as from their punishment. The result this (*hina*, in order that &c.) of a Divine intention long before declared through the prophet.

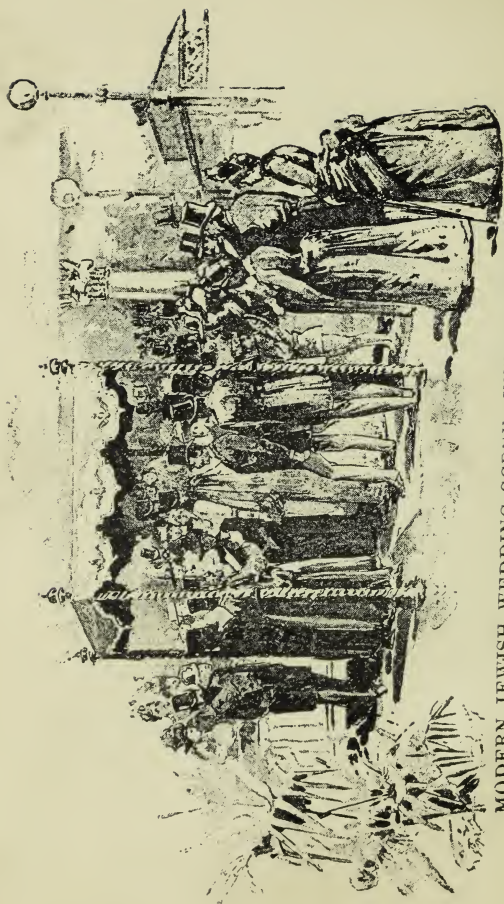
No information could be more grateful to the troubled man. It swept away every doubt and suspicion. The purity of his bride was as spotless as the light of the sun. He bowed to the Divine assurance. He accepted the Divinely bestowed trust and conferment. The espousal was at once heartily and publicly ratified by the religious rites, called "the covenant of her God" (Prov. iii, 17). And great, doubtless, were the rejoicings on that day when Joseph took his bride from her home to his own.

All the usual marriage ceremonies were, doubtless, observed. The virgin-bride prepared herself for her

[*See Matt. i, 19, *Ek hees egenneæthee, Iesous, from whom was born Jesus*, who to distinguish from others of the same name, Matthew declares, was called "Christ," his official name.]

husband. Having taken the indispensable bath, she put on her wedding attire. Her robes of spotless white, whose ample border concealed her feet, were fragrant with perfumes, and were girded with the indispensable and peculiar girdle, called *kishhusim*. She was decked with the customary bridal jewels. Over robes and jewels was thrown the *tsaiph*, or veil. This was of ample dimensions, fine texture, and handsome appearance. It covered her face and whole person. It was worn as at once a symbol of womanly purity, and of submission to her husband; and had been worn by all brides since the day when Rebekkah, thus robed, had met the approaching Isaac. Thus ready, adorned as a bride for her husband, she and her maidens awaited his arrival.

At the appointed time—usually it was late in the evening—he made his appearance. His wedding dress was fragrant with sweet odors. On his head was the handsome turban called *pear*, and the nuptial garland. He was attended by his groomsmen, called “companions,” and children of the bride chamber;” and by his friends, each one bearing a small hand lamp (Matt. xxv, 7). The procession was attended by servants bearing flambeaux, and headed by a band of musicians. His approach to the home of the bride was announced by the cry, “Behold the bridegroom cometh; go ye out to meet him.” As he drew near, the bride and her companions went forth, and the groom conducted the whole party back to his own home. On the way the company was joined by a party of maidens which had been wait-



MODERN JEWISH WEDDING SCENE— UNDER THE "CHUPAH."

ing to catch it as it passed, and was gazed at by the citizens as it moved through the streets. When his house was reached the guests were clad in wedding garments, furnished by the groom. Then the religious ceremonies were performed, closing with a blessing on the newly married pair. The marriage-feast, an essential part of the ceremony, was then partaken of by the family and guests. This over, the groom was allowed for the first time to enter into direct communication with the bride. And as "the friend" heard the voice of the bridegroom conversing with the bride, he was filled with joy. This was assurance to him of the success of his share in the work (Jn. iii, 29). Then followed the conducting of the bride, closely veiled, to the bridal chamber, *cheder*; and the seating her under a canopy, *chuppah*, prepared for her reception. This closed the ceremonies. The guests departed, and the newly-wedded pair were enrolled among the families of Israel.

Through such ceremonies as these Joseph took Mary to his own home. Intimately acquainted from the angel's word with all the facts, he respected all the sanctities of his peculiar position, and stood ready to be recognized as the father of the expected child. Thus could the child legally inherit his title to the theocratic throne. And thus his natural sensibilities, like Mary's pious ignorance, became the occasion for the complete protection of Jesus' humanity from all blasphemous attacks.

The Miraculous Conception is uniformly announced in the Gospels, and mentioned or implied, as a fact, in the Epistles. In these latter we have, as the judgment of the early church upon the subject: "a body hast thou prepared Me;" "as the children are partakers of flesh and blood, He Himself also took part of the same;" "God sent forth His Son *genonemon ek gunikos, genomenon hupo nomon, made from a woman, made under the law.*" Nor is it given, in either the Gospels or Epistles as a curious question about which men may differ, nor as an abstruse doctrine to exercise the intellect of the learned. But it is ever emphasized as an essential part of christian truth which must be accepted intelligently, heartily, and without reserve, by all who would receive Jesus as a personal Saviour. And this acceptance of it as a living truth must be such, that it can, and will be held fast, and firmly maintained, always, every where, and at whatever personal cost. If it be not a fact, redemption has no foundation; the world no Champion; man no Fountain whence shall issue streams for his refreshment; and union with God is an impossibility.

And the idea of the incarnation of the Son of God is now found in the consciousness of believers. We can trace its history back to the days of the Apostles and of the contemporaries of Jesus. Beyond that all trace of it is lost. We find it a living idea, having its roots in Jesus of Nazareth. It regards Him as a Man and also as the Son of God—His birth human, His parentage Divine. It must therefore have sprung into being in connection with Him.

At once the question arises, how did it originate? It

cannot be said that it was suggested by the facts of His birth? For though some of these were extraordinary, yet His entrance into His place in the course of historical events was such as all other entrances are. Nor, that it was suggested by His extraordinary character and the greatness of His career. For, the second time that He was ever addressed, and that, too, before He had entered upon that career, and by a young man too who had never seen nor heard of Him, He was saluted as the Son of God (Jn. i, 49). That salutation he accepted then, as He ever did afterwards.

If it had no foundation in fact Jesus was a charlatan.

But how did it originate in that young man's mind? By his study of Hindoo mythologies? In these it is true that there are many incarnations. But a comparison of these with that of Jesus shows differences so many, radical, and vast, that it is simply impossible to suppose that the idea of it originated from them. Besides, we have not one shred of evidence that any Galilæan in the days of Jesus had ever even heard of the mythologies of India. And even if he had, the adamant wall by which Judaism had surrounded itself would have prevented them from making upon the Jewish mind the slightest impression.

The same remark is true of the mythologies of Greece. With them, perhaps, with the Greeks surely, Jews had an acquaintance more or less extensive. If so, they must have seen that to the Greeks their gods were created beings, to whom embodiment was a necessary condition of existence, and not a state voluntarily assumed. This

must have shown them the immeasurable distance between their and the Grecian conception of God. Hence Grecian thought could not have suggested to him the Christian idea of incarnation.

Nor could it possibly have come to Nathaniel and others from their Hebrew thinking. It originated not in the learned classes. It was too stupendous a thought to have started in the mind of the unlearned. It was an idea foreign to the whole range of Hebrew ideas. Their high regard for marriage, and their abhorrence of an un-wedded life and of all violations of the sanctity of the wedded, would shut out from their minds all conception of any one ever being born of a virgin. Their conception of God as One, incorporeal, and filling both eternity and immensity with His presence, precluded them from imagining that He could become incarnate, or sustain such immanent relations as those of Father and Son. They expected the Messiah, but regarded Him as only a superior man. And when Jesus claimed co-equality with God, they regarded Him as a blasphemer.

Judaism could not possibly have suggested, or evolved the idea. Yet in Jews it was first found. To some, as to Nathaniel, it came like a flash of truth; to some, as to the disciples, it came gradually; to some, as to Paul, only through and after the most violent agitations and conflicts. But come how it might, it came. It planted itself firmly, as a living truth, in the consciousness of sturdy fishermen, men of little learning but of large common sense, and of cultured scholars as well, whose every

prepossession was against it. It penetrated, prevailed, held fast both intellect and heart; and it so powerfully moved the voice that it was proclaimed with amazing earnestness, far and near, and with the unfaltering assurance of its reality.

No rational explanation of the existence and power of the idea can be given except this: it had its foundation in a fact.

Neither Jesus nor his parents ever alluded publicly to this most sacred mystery. Most probably Mary, or perhaps Jesus in his confidential conversations with His disciples, furnished the facts. The Narratives at least bear all the marks of a strictly historical character. In their concise and simple details of the calm and unostentatious entrance of the Divine into the human—a movement of the most delicate character—there is such an air of artless reality pervading the whole sketch, such a simplicity and tenderness, such an entire absence of all gnosticism, mysticism, effort to produce an impression, and uncalled for subjective reflection, that the Narratives bear upon their every line the stamp of truthfulness. The impression made upon such scholarly and honest minds as those of Lange, Godet, and Ellicott that the substance, perhaps the very terms of his narrative came to Luke from the Virgin herself, is that which comes to every thoughtful reader. The statements must come home to every mind open to the truth, as those of truth. Matter and manner alike are solid, deep, Divine. The style is pure and lofty, the words are those of daily life. The natural and super-

natural are both confined within the limits of strict sobriety. The details, geographical and other, impress upon the mind the conviction that both Matthew and Luke regarded the miraculous conception as a fact. The former teaches it in his omission of *egennesthee, begotten*, in connection with the birth of Jesus (i 16), and in his use of the preposition *ek* (*ek Pneumatos Hagiou*) in vs. 18, which excludes all explanations except this one, that the conception was from the Holy Spirit only. The latter teaches it not only in Mary's question, and in Gabriel's answer (i-34, 35), but also in the "*dio to hagian, wherefore that holy &c.*," (the word is neuter so impersonal) "shall be called the Son of God,"—*i. e.*, in the sense that Adam was, (iii, 38)—all which points to a life of a pure humanity as a new starting point of life for man. To all this must be added two very significant statements in the Old Testament. One of them, given just after the Fall of man, is found in the sentence pronounced upon the serpent. It is the words "her", *i. e.*, the woman's, "seed"—a phrase so used as to indicate one coming of the woman without the intervention of a man. The other was given centuries later, through the prophet Isaiah (vii, 14). It runs thus: "the"—not "a" as in the E. V.,—"virgin shall conceive and bear a son, and shall call His name Immanuel." And concerning this celebrated passage the severest and most searching criticism is compelled to admit the following facts: (a) that the prophet meant by the term "the virgin," a maiden whom he names not but who stood before his mind as singled out for a most

extraordinary purpose; (b) that he associated no earthly father with the promised child, to whom his virgin mother would give the name Immanuel; (c) that the child would be God in bodily manifestation, and therefore, as a super-human Person, a wonder; (d) and that He was to be the Messiah whose birth and reign would bring joy. And when Jesus' birth is mentioned by Matthew he quotes this prophecy as fulfilled in that fact, using also the definite article *hee, the* virgin shall &c., All this warrants our saying that the fact is fully established on exegetical grounds. Though, then, the mind cannot penetrate this unfathomable mystery of Divine wisdom and love, it can receive the fact with unwavering confidence. It can rest in the assurance that the announcement, which could have originated only in the sphere where the fact was accomplished, bears upon its every feature the stamp of Divine authority.

The incarnation as a fact is not impossible, if once the existence of a personal God be recognized. Nature's laws are not chains which bind Him fast, but chords which He controls and uses at will: "with God nothing is impossible." The impossible is not the Divine.

Nor is the fact unworthy of God: for (a) He who now formed this body out of the substance of the mother, had originally formed man's body out of the dust; and (b) by this creation He consummated His desire and purpose to send down to man that life which penetrates and sanctifies and saves humanity, and unites it to Himself.

Nor was the fact unnecessary. For if so it would not

have occurred. And its being done shows that for this humanity there was an eternal ground, as there was for both the old humanity and for the world, both which as actual, rest on an eternal ideal ground. It was a consequence of the superhuman dignity, and the basis of the moral development of Jesus. He could not be man's Champion and Saviour unless He became Man. He could not redeem old humanity and raise it to destined perfection unless in Him the covenant, promise and condition of the old human past be maintained; unless His humanity were as real as Adam's, though in both cases the conditions of origin were different from ours.

But His humanity though real, must be both new and sinless. Otherwise He could not be the Head of a new humanity, and the Beginning of the new creation. But since the clean cannot come from the unclean, derivation from humanity by the will of the flesh would only have made Him part of a mass corrupt throughout. The healthy graft, therefore, which was to bring life to a diseased stock could not be originated in that stock, but must be grafted in it by a power from without. And since new humanity demands a new creative act, it must be formed by the immediate contact of the Divine efficient Cause with the human substance.

And this is what the history affirms. Zachariah and Elizabeth, like Abraham and Sarah, like Isaac and Rebekah, like Elkanah and Hannah, were witnesses in themselves that all their strength must come from God. From Him came the special gift to them—power, when

childless and stricken in years, to become the joyful parents of the child of promise which leads to the Promised Child. But to this young Virgin came this Child by the immediate* act of God, "that Holy Thing which shall be born of thee shall be called the Son of God." And though absolute holiness is no more asserted of the child as yet, than it had been of Adam, yet in this statement are involved, (a) a purity which ordinary mortals do not possess, (b) a personality spared from being interwoven with the continuity of our sinful development, (c) the coalescence of so much of our humanity as was homogeneous to its Divine origin, and (d) the constitution of a humanity having in itself the power and purity belonging to a directly God-derived origin—and which could develop into an absolutely perfect holiness.

And His mother's body was, for this once, the consecrated temple of the Efficient Cause; and He in this one action did something which is entirely alone. From its commencement on to the birth of Jesus, He overshadowed her, and sanctified, and with His holy power

[*The most serious difficulty urged against this fact is that we have no example of the origin of life without two parents. I would not dare to illustrate this sublime fact by any examples drawn from nature. But I may be permitted, in order to relieve the difficulty from honestly troubled minds, to give two extracts: "It is now universally admitted that perfect silk-worms have been reared from the eggs laid by a virgin moth." (I. Wallace, *Miracles and Modern Spiritualism* pg. 37, Lond. 1875) "Among our honey bees a drone arises out of the eggs of the queen if they have not been fructified, a queen, or working bee, if the egg has been fructified." Heckel, *Hist. Creation* vol. 1 pg. 197.) Huxley, Lyell, Mivert, Owen, all recognize as a fact that the law that perfect individuals may be virginally born extends to the higher forms of life. (J. Cook *Lectures on Biology*, pg. 117.)

filled, her mind and heart. The power of sin was suppressed, every unsanctified emotion was kept away, and holiness supreme was for the whole period kept alive and active. As the action, so the result was unique. The process here, though on a scale of greater power, corresponds to that observed in man's original foundation. There, two factors concurred, the body, formed out of the dust, and the Divine Breath. Here, the two factors were, (a) the germ of a human personality from the substance of the mother, and (b) the Holy Spirit who gave it developed existence. The conjunction gives that amazing result which John compresses in his great saying "the Word was made flesh." The human factor is the link which unites Jesus to our humanity (Gal. iv, 4). The Divine factor made Him like Adam, a Man sprung from an immediate new creative act, and so the Son of God. He inherited and felt all the pains and sorrows which afflict humanity. But, because absolutely exempt from this rule of human origin, the transmission of sinfulness, He was inherently free from all the defilement which stains it. He had spotless innocence, the negative condition of a holy life, and, in Him, the root of that fruitage of holiness ever conspicuous in His career. For the sinless Child developed into the Man who was according to the mind of God, the true Man, faithful in the midst of sinful men, the Wonderful Man who delighted God, refreshes humanity, delights the holy, and stands alone, the only untainted and altogether lovely fruit of the human soil.

SECTION IV.

THE BIRTH CIRCUMCISION AND NAMING OF ZACHARIAH'S AND ELIZABETH'S CHILD.

Place: City in the hill-country of Judah, perhaps Hebron.

Time: June, B. C., 5.

Luke i: 57-80.

Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her kindred, (*suggenees*,) heard how the Lord had showed great mercy upon (toward, R. V.) her: and they rejoiced with her.

And it came to pass, on the eighth day, that they came to circumcise the child; and they called him Zachariah, after the name of his father.

And his mother answered and said, Not so; but he shall be called John

And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how (what R. V.) he would have him called.

And he asked for a writing-tablet, (*pinakidion*,) and wrote, saying, His name is John. And his mouth was opened immediately, and his tongue loosed, and he spoke, blessing (*eulogoon*) God.

And they marvelled all. And fear came on all that dwelt round about them: and all these sayings were noised throughout all the hill-country of Judæa. And all they that heard them laid them up in their hearts, saying, What then shall this child be? (R. V.)

And his father Zachariah was filled with the Holy Spirit, and prophesied, saying,

Blessed be the Lord, the (*ho*) God of Israel;
For He hath visited and redeemed His people,
And hath raised up a horn of salvation for us
In the house of David His servant,

(As He spake, by the mouth of His holy prophets from of old, *ap' aionos*),
 Salvation from our enemies,
 And from the hand of all that hate us:
 To show mercy toward our fathers,
 And to remember His holy covenant,
 The oath which He sware to Abraham, our father,
 To grant unto us, that we,
 Being delivered out of the hand of our enemies
 Might (should R. V.) serve Him without fear,
 In holiness and righteousness before Him all our days.

And thou, also, child, shalt be called
 The prophet of the Most High:
 For thou shalt go before the face of The Lord,
 To prepare His way;
 To give knowledge of salvation unto His people
 In (*en*) the remission of their sins, (*splagchna eleous*)
 Through (*dia*) the tender mercies of our God;
 In which (*en ois*) the day-spring shall visit (R. V.)
 us,
 To give light to them that sit in darkness
 And in the shadow of death,
 To guide our feet into the way of peace.

John's entire child- } And the hand of the Lord
 hood described. } was with him.

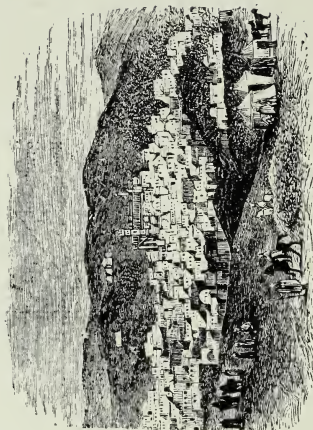
His entire youth } And the child grew, and waxed
 described. } strong in spirit, and was in the
 deserts till the day of his shewing unto Israel.

While the incident mentioned in the close of the last section was occurring in Galilee, those mentioned in this section were occurring in Judæa. Elizabeth's long prayed for and waited-for child was born. And Luke's





THE NAMING OF JOHN THE BAPTIST.



HEBRON.

narrative of his birth and the attending incidents gives us a most vivid picture of Jewish home life. We see the gladness of the mother, and the gathering of her neighbors and relatives—soon as they hear of the event—to congratulate her, and rejoice with her, because the Lord had magnified her much. We witness their manifestations of joy, and almost fancy that we hear their words. We see them again gathering on the day of the babe's admission into the congregation of Israel. And the friendly encounter about his name, their surprise at the mother's words, and their protestation, their appeal to the father, his decision, his ability to speak, their surprise—all, move before us in such a home-like and natural way that mind and heart are alike interested and pleased.

By birth this babe was a member of both the human family and Jewish nation, but by circumcision alone could be incorporated into the covenant made with Abraham. This was done by the *chasan*, on the eighth day after birth, and at the home. And ever since the time of Abraham whose name was changed when he was circumcised (Gen. xvii, 5,15,23), it had been the custom to give the name in connection with the performance of this rite. It was usual to give the child some family name. When therefore Elizabeth said that his name should be called John, the name given him by the angel, and which signifies "*one whom Jehovah bestows*," there was great surprise. This, said those present, is not a family name. The matter was referred to the father. He called for a *pinakidion*—a tablet smeared with wax on which words were written with a sharp-

pointed stylus. He wrote, His name is John. And his emphatic "is" suggested higher than parental authority in his determining the name. This it was which awakened such astonishment. Immediately, by Divine agency his tongue was loosed and poured forth a stream of gratitude, thus showing that his soul had been set free from the chains of unbelief. (see page 47). It had deprived him of, obedience restored speech. Then the breath of inspiration from The Spirit came upon him, and taking up the golden thread which had dropped from Mary's lips, he prophesied of Him who was not yet born, and of his own son's relation to Him. Evidently—as the phrase, "spake, blessing God" shows—this song, which now bursts forth in all the glow of enrapt feeling from his lips had first ripened and been sung in his soul during his months of enforced silence. It was praise to Jehovah that the time of the Messiah had come. It designates His Person as the One foretold by the prophets of old. It declared that after 400 years of silence Jehovah had again visited His people. He was coming now to redeem them from both the tyranny of foreign oppressors—"our enemies"—and the oppression of native tyrants—"them that hate us"—such as Herod and his party. Not as an end, but—for perfect freedom of worship requires perfect outward freedom and security—as a means to the end of perfect freedom in the worship of God—"that we being delivered &c., might &c.." Freedom to worship God "in purity," *i. e.*, with the absence of every stain, and "in righteousness," *i. e.*, with the presence of every virtue,

are two things indispensable to all acceptable worship.

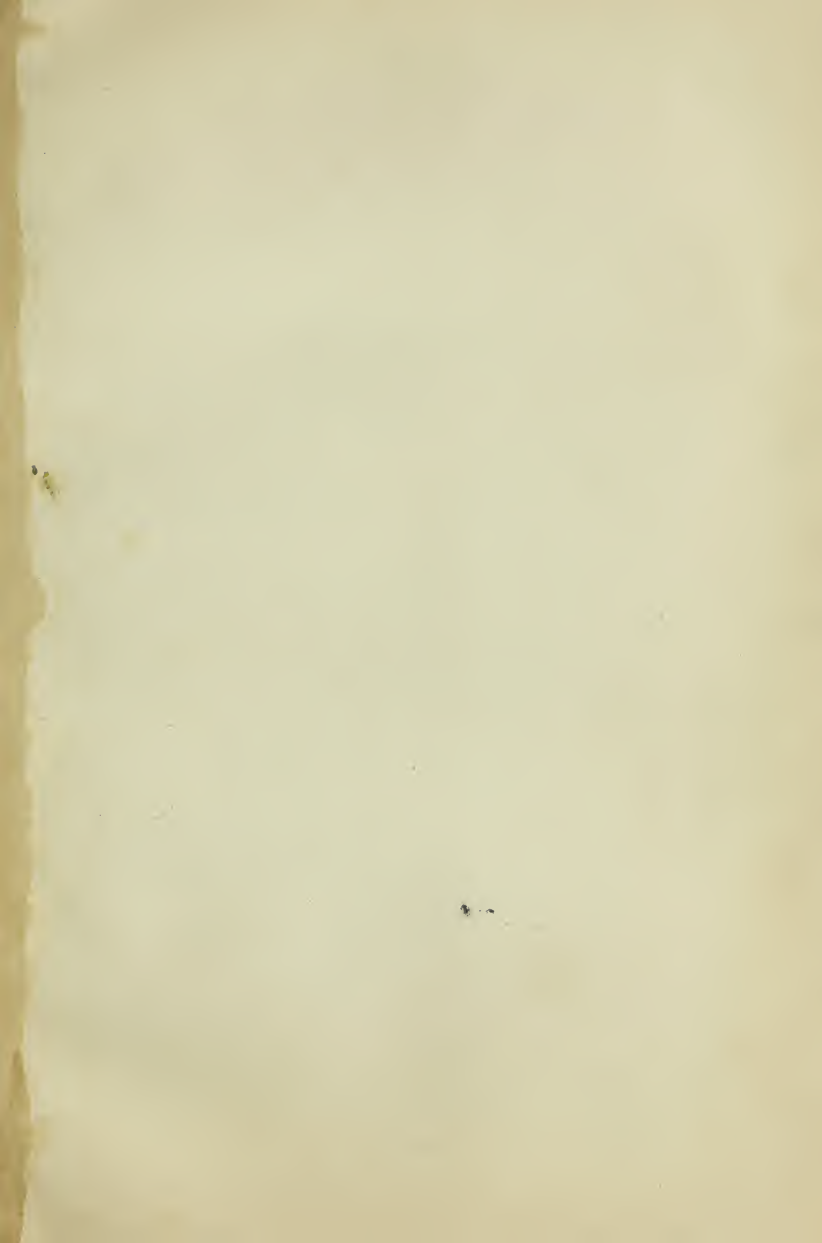
Then glancing from the exalted height upon which he was gazing to the unconscious babe before him, he, addressing him, proclaims his relation to the Coming One, and therein his future greatness. He was not to bring in the deliverance of which he, (Zachariah) had spoken, but to prepare the way for its introduction. The people's minds had become saturated with earthly Messianic hopes. All they had looked or hoped for was political deliverance. This they had substituted for, this they called the salvation of God. This false idea must be dissipated by the true. God's thought of salvation must be restored to its true place in human thinking. Men must be taught that the freedom of God though including it, was immensely higher than a mere deliverance from the yoke of the human oppression—that it was freedom from the most odious and awful chains of Satan and of sin. And this was to be John's mission. He was to give a knowledge of that salvation which consists in the remission of sins. This remission was to be by Him before whose face he was to go. His way he was to prepare. He was to be the prophet of the Most High. And he closes his exalted strain with a most beautiful representation of the manner of the coming of this salvation. It would be noiseless. It would cause no break, no jar in nature's harmony. Calmly as the dawn comes forth to cheer the night-belated traveller, would it appear. It would come from the tender mercy of our God, and would come as light. It

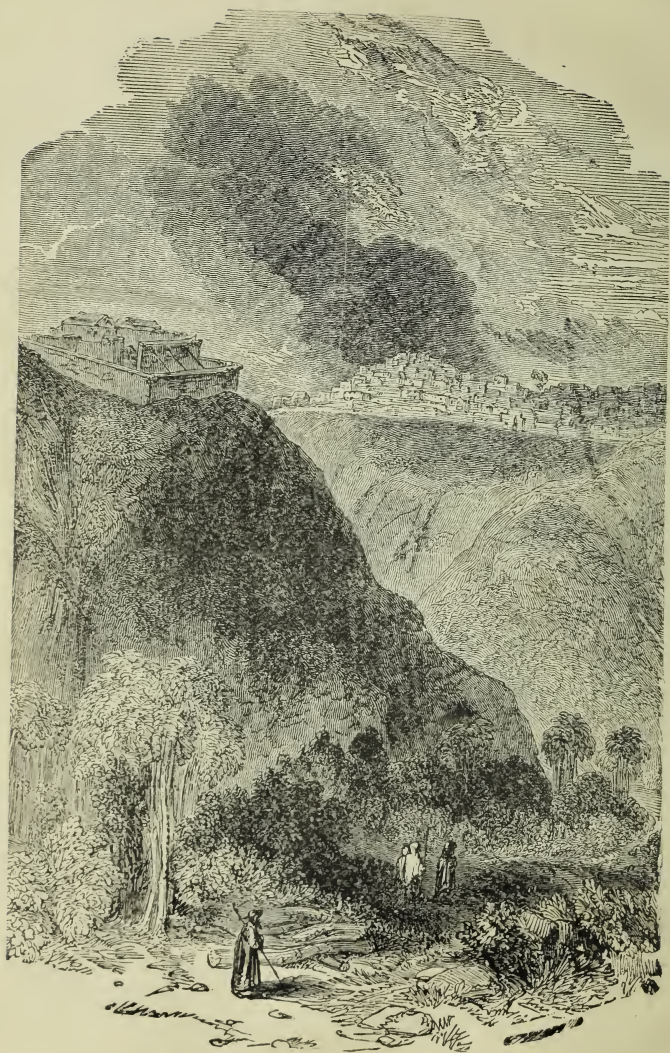
would chase away darkness. It would bring in, it would guide our feet into the way of, peace.

Zachariah and Elizabeth had accomplished their part in the wonderful movement, and disappear entirely from view. Glory enough too, for them, to have been the parents of such a son. He grew up all healthfully, for the development of his childhood was effected by the action of divine power—"the hand of the Lord was upon him." And his entire youth and manhood up to his entrance upon his public work is described in a single verse: "He grew, he waxed strong in spirit, he was in the desert until his showing unto Israel."

But while he was thus growing up in communion with nature and with God, the ferment started in the minds of the people around Hebron was working. The surprise which had been awakened at the first on the day of his circumcision had been changed into fear. The extraordinary facts occurring on that day were told in every group of people, and at every family gathering, throughout the hill-country of Judæa. They were asking each other what manner of child this should be. The facts were treasured in the memory, and pondered in the mind—the first ferment in the public mind of the thoughts and emotions belonging to the era about to be introduced.

Six months after, John's birth was followed by another birth, the birth of all births.





BETHLEHEM.

SECTION V.

THE BIRTH OF JESUS OF NAZARETH.

Place: Bethlehem, in Judæa. Time: Dec. 25, B. C. 5.

Luke ii, 1-20.

The reason why Joseph } And it came to pass in
 and Mary went from } those days—*i. e.*, *those*
 Nazareth to Bethlehem. } *which followed the birth of*
John Baptist—that there went out a decree (edict,
dogma) from Cæsar Augustus, that all the (inhabitable,
oikoumeneen) world should be taxed (enrolled or regis-
 tered, *apographeetai*). This taxing (enrollment, *apo-*
graphiee) was the first made when Quirinius was gov-
 ernor of Syria. And all went to be taxed (enrolled)
 (enroll themselves, R. V.), every one to his own city.
 And Joseph also went up from Galilee, out of the city
 of Nazareth, into Judæa, unto the city which is called
 Bethlehem, because he was of the house and lineage
 (family, *patrios*) of David; to be taxed (enroll himself)
 with Mary his espoused wife* (who was betrothed to
 him), being great with child. And so it was, that,
 while they were there, the days were accomplished that
 she should be delivered. And she brought forth her
 first-born son, and wrapped Him in swaddling clothes,
 and laid Him in a manger; because there was no room
 for them in the inn.

The angels announce His } And there were in the
 birth—the first proclamation } same country shepherds
 of the gospel on earth. } abiding in the field, (and,
kai) keeping watch over their flock by night. And lo,
 the (an, R. V.,) angel of the Lord came upon (stood by)
 them, and the glory of the Lord shone round about
 them; and they were sore afraid. And the angel said

[**Gunikce*, wife is wanting in the oldest and best mass.]

unto them, Fear not; for, behold I bring you good tidings of great joy which shall be to all (the, *too*) people. For unto you is born this day in the city of David, a Saviour, which is Christ, the Lord. And this is to you a (the, *to*) sign; ye shall find the (a, R. V. babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Overture of } Glory to God in the highest, and on
the angels. } earth peace, good will to men (peace
among men in whom He is well pleased, R. V.).

The shepherds go to } And it came to pass, when
Bethlehem, see the } the angels went away from them
fact, publish what they } into heaven, the shepherds said
had seen and heard, } one to another, Let us now go
and return. } even unto Bethlehem, and see
this thing that is come to pass, which the Lord hath
made known unto us. And they came with haste, and
found both Mary and Joseph, and the babe lying in the
manger. And when they saw it, they made known
concerning the saying which was spoken to them about
this child.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

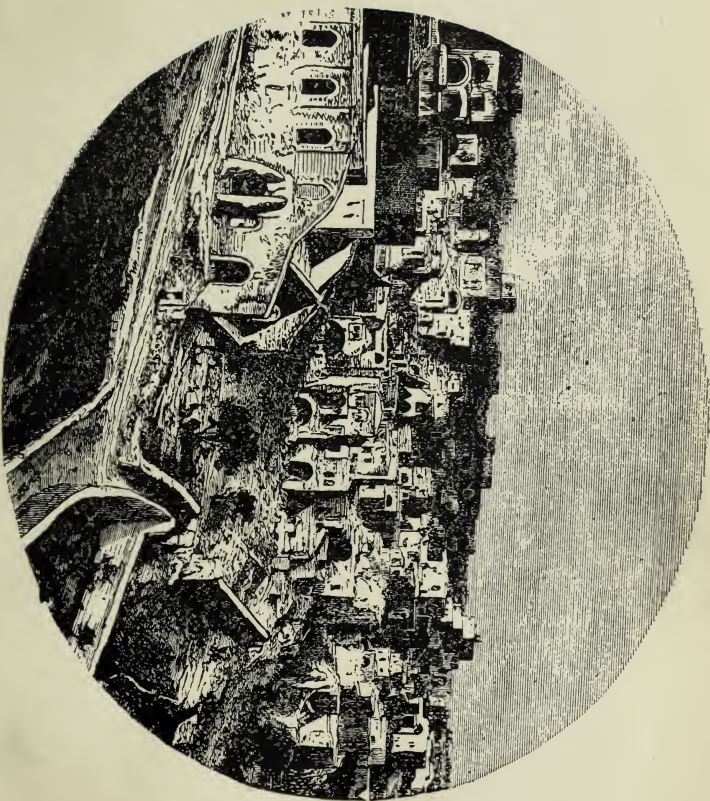
Impression upon the } And all that heard it won-
hearers of their words. } dered at the things which were
spoken unto them by the shepherds.

Impression } But Mary kept all these sayings,
upon Mary. } pondering them in her heart.

Wonderfully rich in authentic and divine truth is the section upon which we now enter. No master in literature has given us a delineation so exquisitely beautiful. The grouping of details is perfect. The con-



MODERN BETHLEHEM.



Modern Bethlehem.



AUGUSTUS

trasts are most vivid. The rhythm of the sentences is like that of music. The poetry of the style grows out of the poetry of the subject. Fiction could not present such a picture. It must be fact.

While Joseph was waiting at Nazareth, a circumstance most unexpected and one over which he had no control, compelled him to go to Bethlehem, the town whence he had come, and where he had been born.

This was the decree of the Roman Emperor, Cæsar Augustus, that "all the world," *i. e.*, as comprehended in the Roman Empire—for to it this phrase when used in the Gospels refers—should be enrolled (*apagraphesthai*)* The verb includes, and here may have the two ideas of (a) enrollment of persons as a census (Acts v, 37) and (b) of persons and property for the purpose of taxation. But what the decree embraced, or what was the Emperor's object in issuing it, or how it was executed in Judæa, Luke does not inform us. He only gives the fact that an enrollment of the people had been ordered by an imperial decree. His only object in mentioning it at all was to show what brought Joseph and Mary to Bethlehem. The decree required his enrollment. And the Jewish mode of doing this required that the males should be enrolled in the place of the family, and of birth, rather than of one's own residence. The phrase, *apagrapasthai sun Marian, enrolled with*

[*The Greek verb was generally used by Grecian writers on Roman affairs as equivalent to census (*Winer*). Upon the questions connected with this taxing, and the chronological one in vs. 2, the reader can consult Andrew, pgs. 66-79 and Ebrard, pgs. 126-149.]

Mary, shows that she as well as Joseph had to be enrolled. And the Emperor's decree would nullify the Jewish law which was content with the signature, without demanding the presence, of the wife. It was therefore not *Mary's* condition, nor any knowledge she may have had of Micah's prophecy (v. 2), nor any religious or theocratic consideration whatever, but an involuntary and political one that led them to their ancestral home. The distance was about 70 miles. They went on foot. After leaving the picturesque hills of Galilee, they passed along the great highway through Samaria, where a smiling landscape gladdened the eye at almost every step. On they went, by or through Jerusalem, and over the rugged and stony hill-country of Judæa, until they reached Bethlehem, six miles south of the Holy City, on the way to Hebron.

This town, though one of the oldest towns in Palestine, as old at least as Jacob's return to that country, (Gen. xxxv), and though the ancestral seat of David's family, and his birth-place, was always a place of insignificance. It has no mention in the lists of the towns of Judah (Josh. xv). And it was recognized as being obscure in the prophetic word which foretold its coming greatness: "out of thee, Bethlehem, too small to be among the thousands of Israel," (Heb.)—*i. e.*, the towns where the heads of the municipalities resided "shall come &c.," (Mi, v. 2). It, though called "the city of David," was but a small village, lying on the eastern brow of a ridge that runs from east to west, a mile in length, six miles southwest from Jerusalem. It is surround-



Pasture near Bethlehem; faint outlines of mountains of Moab in the distance.



A PLAIN NEAR BETHLEHEM.



Pasture near Bethlehem.



ed by lower hills which do not shut out the horizon. It commands an extensive view towards the east and south. And the landscape stretching away towards the Dead Sea and the mountains of Moab is both soft and striking. The country around it is fertile, whence its name, Bethlehem (*house of bread*)-Ephratah; and its downs afford excellent pasturage for sheep. The place is rich in historic associations. There lay the lands of Boaz in which Ruth gleaned. There lived Jesse, and, for a time, David, his great son. And its scenes, natural and pastoral, gave him some of the tenderest and finest thoughts which his muse wrought into the richest notes of poetry. There came Samuel to anoint him as Saul's successor to the throne. There, according to an ancient prophecy, whose meaning the Jews never questioned, and whose literal fulfillment they never doubted, was the Messiah to be born. And there now, through human agencies which had no knowledge of that prophecy, Joseph and Mary had been compelled to come.

It was his, perhaps, also her birth-place. But they must have been unknown, or forgotten; for no one there was ready to give them welcome or a home. There was no "inn" there, in our use of that word. And the word translated "inn," is properly the guest-chamber (Mk. xiv, Lk. xxii), in a private house. Every family kept such an apartment, for hospitality was regarded as not only a natural, but also a sacred duty which—the Rabbis said—merited a richer reward than the discharge of almost any other duty. They found no such a room there. But

Luke's narrative does not intimate that it was from any want of kindness that Joseph and Mary had to take the shelter which they did. And some sermons, and popular ones too, on, "no room for Christ in the inn," may be very good in their application, but their basic idea, as the sermons themselves put it, have very little foundation in fact. When they reached the village every guest-chamber was filled. They had to take such accommodations as yet remained. And this was a place half-kitchen, half-stable, built against the hill-side, the stable part of it being, perhaps, one of those natural small caves which are found there to this day. At least in their lodging-room there was a manger or trough from which cattle were fed. But this does not at all imply that either cattle or asses were in there at that time. It was probably a friend's house, perhaps on the outskirts of the village at which they stopped. They had the best which their friend could offer under the circumstances. And in that obscure and lowly place, perhaps a cave in the rear of the room, and used for cattle, occurred the grandest event in the history of the world. There the Son of God was born, and in a manger, the only thing at hand, was laid.* This is He to whom all prophecy

[*A tradition at least as old as the second century, points to a cave over which the Empress Helena built a church (A. D. 325, and where Jerome (A. D. 400) dwelt many years, and where now stands the oldest church in the world—the church built by the emperor Justinian upon the site of the one built by the Empress Helena, as the cave of the Nativity. The spot in the cave where Jesus was born is marked by a silver altar, and on a marble slab in it are the words, *Hic de virgine Maria Jesu Christos natus est.* A silver lamp is suspended above it which is kept perpetually burning. Dr. Thompson (*Land and Book*, ii, 533,) defends this

MANILA FROM THE SOUTH SEA



"And there were shepherds abiding in the fields "

points, in whom all the lines of prophecy converge; who, Isaiah said, "shall be called Immanuel, God with us;" whom Elizabeth and Zachariah before, and John Baptist after, His birth, "all filled with The Spirit," pointed to, and spoke of, as "the Son of God;" whom saints called "the Holy One," demons addressed as "the Holy One of God;" who, before His birth was called, "that Holy Thing," and after His death, "that Holy One;" the One from whose birth a new dating of time begins; the Fountain on earth which The Spirit built, from which salvation and its living waters were to be conveyed to the children of men; and the One Divine Center, from and around which He moves in all His operations as relating to man. And yet this august Temple of the Most High was born in a stable, and His first bed was a trough, a manger from which cattle were fed.

But though unheralded and unknown to the great of earth, an event so auspicious could not be unnoticed in Heaven. December in Palestine is a beautiful month. The young grains are growing. Early vegetables are in the market. The earth is clothed with rich verdure. The trees are vocal with the songs of birds. And the weather, tempered by the blowing of the south wind,

tradition, and says, "I have seen many such caves, consisting of one or more rooms, in front of and including even those where cattle were kept. My opinion is, that Jesus' birth took place in the room of a peasant, and that the Babe was laid in a trough. This trough is built of small stones and mortar, in the shape of a kneeding trough, and when cleaned does very well to lay little babes in. My own children have slept in them." Land and Book ii-98.]

is dry, often most delightful, and always favorable to open air life, and the feeding of flocks.*

Such was the weather on this night. The air was balmy. The heavens, resplendent with stars, were declaring the glory and goodness of God. On one of the near hills, or in one of the plains rich with grass,—perhaps the very one where David had fed his father's flocks in days of yore—were some men, uninterested in the bustle of the town. These were shepherds abiding in the fields, and watching their flocks—sheep doubtless, intended for sacrifice. These men, doubtless, belonged to that company which included in it pious Simeon and kindred spirits. They had the fear of the Lord, and waited for His salvation. They may have been musing. They may have been talking among themselves about the expected Deliverer. To them was granted, and this shows that they were in a true heart-condition to receive it, a heavenly vision. Suddenly the glory of the Lord shone round about them, and an angel of the Lord was present (*ephisteemi*)—one of the mediators he of the Old Testament theocratic revelations. The startling sight filled them with great fear. “Fear not” said the angel, “for behold I bring you glad tidings of great joy which shall be to all people. Unto you is born this day in the city of David, a Saviour which is Christ the Lord. You will find Him in a manger.”

Then suddenly the air was resonant for the first and only time with the jubilant voices of a great choir of

*Barckley, *City of Great King*, 414-429, Schwartz, *Geography of Palestine*, 351-331. Thompson's *Land and Book*. Tobler's *Bethlehem*.



THE ANNUNCIATION TO THE SHEPHERDS



ANNUNCIATION TO THE SHEPHERDS.



the heavenly host praising God, and singing in triumphant strains, "Glory to God in the highest, peace on earth, good will to men; a fact, possibly referred to in "when he bringeth in the First Begotten into the world, He saith, And let all the angels of God worship Him." (Heb. i, 6.)

The voices died away. The brightness disappeared. The heavens resumed their wonted quiet. Then the shepherds set out in haste for the village. They climbed the steep hills. They entered the town, and there in a stable on one of the steep and narrow streets they found the Holy Child. They had heard of His glory. They saw His lowly lot—greatness and frailty conjoined. They told their story. They gave Him their worship—the first of that long procession which has ever since been bowing down before Him in adoration. Then they returned to their flocks, glorifying and praising God. And while the astonished people wondered at the tidings which they had told, Mary revolved (*sunballoo*) their words and carefully preserved (*sun-eeroo*) them in her heart, a sacred treasure to transmit to the Church.

SECTION VI.

THE CIRCUMCISION OF JESUS,

Place: Bethlehem. Time: Jan. 2d, B. C. 4.

THE PRESENTATION OF HIM TO THE LORD.

Place: Temple in Jerusalem. Time: Feb. 4 or 5, B. C. 4.

Luke ii, 21-38. Matt. i, 25.

When eight days were accomplished for the circumcising of the Child, He was called—he, (*Joseph*) called His name—Jesus, which was so named of the angel be-

fore He was conceived in the womb.

And when the days of her (their, *autoon*) purification, according to the law of Moses, were accomplished (fulfilled, R. V.) they brought Him to Jerusalem to present Him to the Lord, (as it is written in the law of the Lord (Ex. xiii, 12, Num. viii, 17), Every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord (Lev. vii 4-6), A pair of turtle doves, or two young pigeons.

And behold, there was a man in Jerusalem, whose name was Simeon; and the same (this, R. V.) man was just (righteous, R. V.) and devout, waiting (looking, R. V.) for the consolation of Israel: and the Holy Spirit was upon him. And it was (had been,) revealed to Him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ. And he came by (in) The Spirit into the Temple; and when the parents brought in the Child, Jesus, to do for Him (that they might do concerning Him, R. V.) after the custom of the law, then he took up (received, R. V.) Him into his arms, and blessed God, and said,

Lord, now lettest thou thy servant depart,

According to thy word, in peace;

For mine eyes have seen thy Salvation,

Which thou hast prepared before the face of all people;

A Light to lighten (to give revelation to, R. V.) the Gentiles,

And the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of Him.

And Simeon blessed them, and said unto Mary His mother, Behold this Child is set for the fall (falling, R. V.), and rising up of many in Israel; and for a sign,

which shall be (is, R. V.) spoken against; yea and a sword shall pierce through thine own soul also; that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; she was of a great age, and had lived with a husband seven years from her virginity; and she was (had been, R. V.) a widow of about (even for, R. V.) fourscore and four years, which departed not from the Temple, but served (worshipping, R. V.) God with fastings and prayers night and day. And she coming in that instant (coming up at that very hour, R. V.) gave thanks likewise unto the Lord, and spake of Him to all them that looked (were looking, R. V) for (the, R. V.) redemption in (of, R. V.) Jerusalem.

And when they had performed (accomplished, R. V.) all things (that were, R. V.) according to the law of the Lord, they returned—.

A narrative of myths would not first give statements asserting the immaculate purity of its hero, and then, in almost the next succeeding sentence give those statements as to circumcision and purification which seemingly destroy the correctness of the statement as to purity. But a truthful narrator of facts tells them, let the consequences be what they may.

Eight days after birth Jesus was circumcised, and then received that name which had been given Him before His birth, and which marked out one object of His mission, viz: "to save His people from their sins." Forty days after His birth—at the legal close of the period of purification—His parents brought Him to the Temple to present Him to the Lord, and to offer that

sacrifice which redeemed from the priestly service every first born male of Israel (Lev. xii, 5-6). They were too poor to offer a lamb, and so brought a pair of turtle doves, or two young pigeons.

The two rites—the purification of the mother, and the redemption of the first-born—though closely connected, were yet distinct. In the first, the offerings were brought to the Court of the Woman by both the father and mother, for it was their purification, and were there taken from them by the Levites, who carried them hence to the Court of the Priests, there to be burned on the altar, after the morning sacrifice. While these were being offered the parents poured forth their gratitude to God for carrying the mother safely through her sickness, and also for His gift of a child. And after the priest had entered, and had, while sprinkling some of the blood of the morning sacrifice upon them both, pronounced them clean, the ceremony closed.

This done, they brought the child, when it was a first-born son, to a priest to have it redeemed. In memory of the exodus from Egypt, and of the preservation of the first-born on that night, the eldest son was regarded as devoted to the Lord, and he was to be redeemed by an offering not exceeding five shekels (about \$1.50.) This redemption pointed also to the double fact that, (a) upon the first-born had devolved the duty of the priesthood of the family, and (b) that the tribe of Levi having been constituted the only priests, the priestly services of the first-born were no longer required. But

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THE CHILD JESUS BROUGHT TO THE TEMPLE.

the first-born son was regarded as still sacred to God. He, hence, when forty days old, had to be brought to the Temple, and there consecrated to God. But the redemption-price of five shekels after the shekels of the sanctuary paid into the Temple treasury was accepted as an equivalent for this priestly service. The ceremony was quite simple. "I have brought this, our first-born son," said the father to the priest, "to be dedicated to the service of God." "Will you give him up to that service," asked the priest, "or will you redeem him?" "I will," said the father, "redeem him; here are the five shekels due for his redemption." As he handed the money to the priest, he said, "Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with Thy commandments, and commanded us to perform the redemption of our first-born son. Blessed art Thou who hast preserved us to enjoy this season." The priest then took the money, passed it round the child's head as a symbol of redemption, laid his hand on the child's brow and said, "This child is instead of this money, and this money is instead of this child. May this child be brought to the law, and to the fear of Heaven; and as he has been brought to be ransomed, so may he enter into the law, and good deeds." He then placed both hands on the child's head, and said, "God make thee as Ephraim and Manasseh. The Lord bless and preserve thee. The Lord lift up the light of His countenance upon thee, and give thee peace. Length of days, years, and peace be gathered to thee; and God keep thee from all evil, and save thy soul."

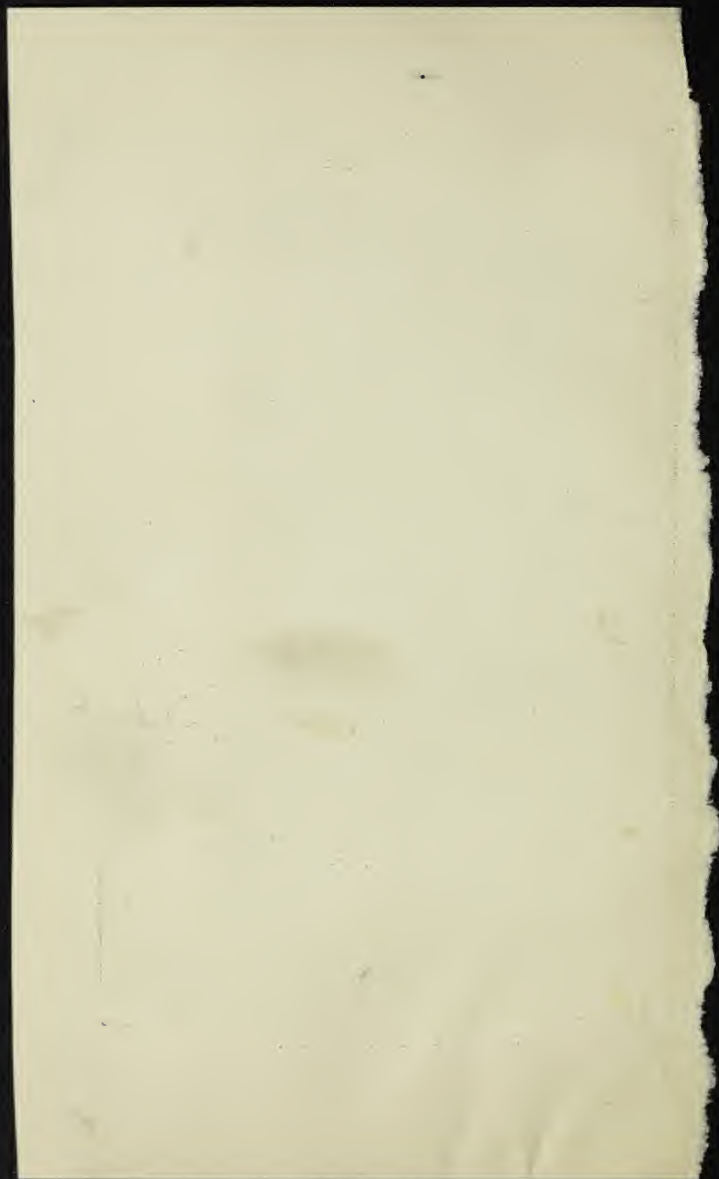
And with this blessing on their child, the parents departed to their home.*

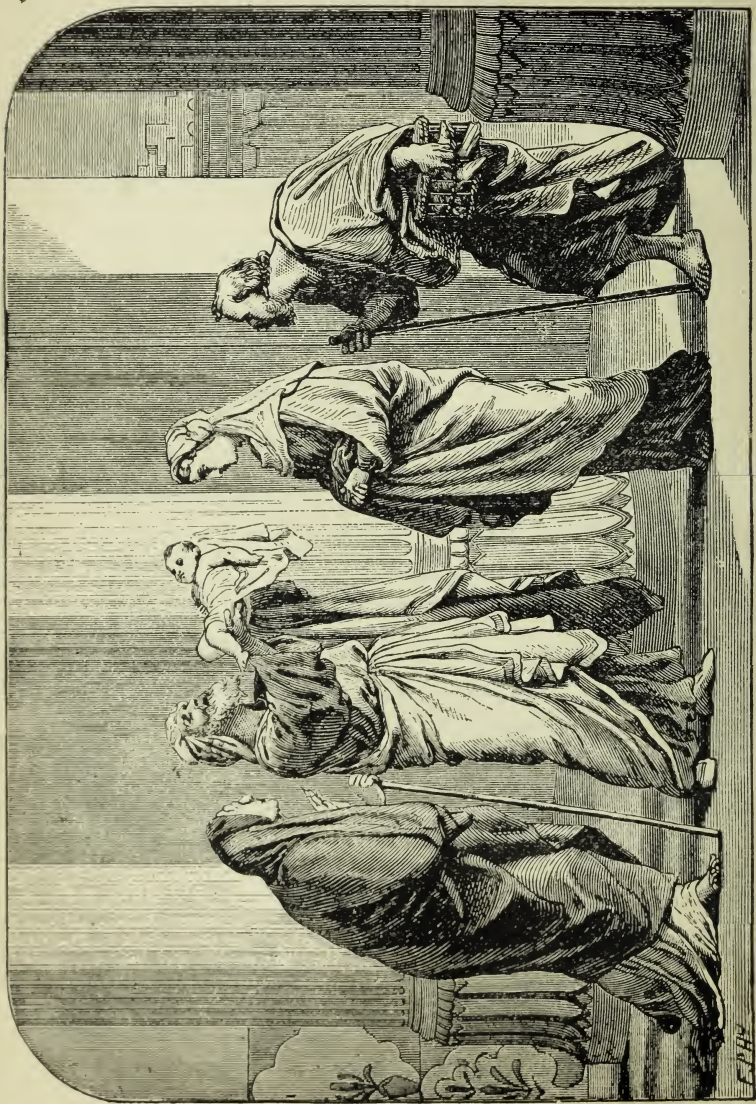
On that day doubtless many other parents had gathered there for purification, and many an other first-born son was redeemed. But in the case of this Infant alone, the extraordinary occurred. He could appear nowhere without causing a stir. While His parents were yet in the Temple Courts they were approached by a man venerable in years and goodness. So long and continuously had Simeon walked in fellowship with the Lord, and under the moving of The Spirit, that his well-established character in the city is described as "righteous toward God and man, and devout." The political ruin and moral and religious decay pressed heavily upon his heart. He saw no hope from man. He was looking with longing for the Consolation of Israel. His life was over. Done with earth, he was anxious to go home. But it had been revealed to him by The Spirit that he should not see death, until he had seen its Conqueror, the Lord's Christ. How long, day by day, he had been thus waiting that sight, in order that, having obtained it, he might go home, we are not told. But the hour had now come when his heart's desire would be gratified. Moved by The Spirit he, on that morning, went into the Temple. The Infant was pointed out to him. Soon as he saw Him he received Him into his arms. Then gazing steadily and earnestly upon the Babe, he, in the hearing of all, blessed God for this signal favor, poured forth his heart-prayer, and with

[*Calmet. on *Num.* xviii. Geikie, *Life of Christ*, chap. x.



SIMEON IN THE TEMPLE.





SIMEON AND ANNA IN THE TEMPLE.

prophetic voice proclaimed the Child's mission: "Lord, now lettest Thou thy servant depart in peace, according to Thy word; for mine eyes have seen Thy *sooteerion*, *apparatus*, or *means of salvation*, which Thou hast prepared in the view of all nations as The Light of the Gentiles—the first time Jesus is called The Light—and as the glory of thy people Israel." Then, while Joseph and Mary were in an amazement at hearing these words concerning the Babe, Simeon, borne further onward by The Spirit's inspiration, blessed the parents and said to the mother that her Child, *keitei*, *is placed there*, *i. e.*, has this destination, is set for the falling—because they would reject—and for the rising up—because they would accept Him as the Messiah—of many in Israel; that He should be for a Sign spoken against, for a Revelator of thoughts, for a Reparator of mankind; and that the sorrows and sufferings which He should endure would pierce her (the mother's) own heart through with anguish keen as a sword.

Scarcely had the venerable man closed this pæan, so oracular and original, so concise and touching, and either had handed, or was in the act of handing the babe back to the mother, when another venerable form approached, and also proclaimed His future greatness. This was Anna the prophetess. She was the daughter of Phanuel, and of the tribe of Asher. Marrying, as Jewish maidens did, at twelve or fourteen, she was a wife only seven years when her husband died. From this time on, *i. e.*, from her nineteenth or twenty-first year she had lived a widow indeed. This was regarded in

Judæa as most honorable. She was known to all the frequenters of the Temple as the habitual worshiper; for she departed not from it, but worshiped there with fastings and prayers night and day—*i. e.*, was dead to the world, and lived only to, and served God. Thus had she lived through the long period of eighty-four years. She had now passed her hundredth year, yet she was still active, still was found among the worshipers. And on this morning, while the venerable Simeon was speaking or had just ended his memorable words, she, *epistasa having made her appearance*, suddenly and unexpectedly, audibly gave thanks to God, and extolled His name (*anthoomologeito*). Then turning to all the pious present who with her were looking for redemption in Jerusalem, the theocratic central seat of God's people, she spake of Him to them.

Thus ended this memorable, this auspicious day. And we may well imagine with what full, subdued, and happy hearts Joseph and Mary would leave the Sacred House with their precious deposit, musing and talking together on the way to Bethlehem, of all the extraordinary incidents thus far connected with Him.

SECTION VII.

ADORATION OF THE CHILD BY THE CHALDÆAN MAGI.

Place: Bethlehem. Time: Feb. B. C. 4.

Matthew ii, 1-12. Luke ii, 39.

Now when they had performed all things according to the law of the Lord, they returned to *Bethlehem in Judah*, where Jesus was (*had been*) born. It was in

the days of Herod the king: and Behold there came wise men from the east to Jerusalem, saying, Where is He that is born king of the Jews? for we have seen (saw, R. V.) His star in the east, and are come to worship Him.

And when Herod the king heard these things (it, R. V.), he was troubled, and all Jerusalem with him.

And when he had gathered (and gathering, R. V.) together all the chief priests and scribes of the people, he demanded (inquired, R. V.) of them where (the, *ho*), Christ should be born.

And they said unto him, In Bethlehem of Judæa: for thus it is written by (through, *dia*) the prophet, *Micah* (v. 2):

And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah:

For out of thee shall come forth a Governor,

Which shall rule (be shepherd of, R. V.) My people Israel.

Then Herod when he had privily called the wise men (Magi), inquired of them diligently (learned of them carefully, R. V.) what time the star appeared. And he sent them to Bethlehem; and said, Go, and search diligently (out carefully R. V.) concerning (*peri*) the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also.

When they heard (having heard, R. V.) the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young Child was. And when they saw the star they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary, His mother; and they fell down and worshiped Him; and when they had opened their treasures,

they presented (offered, R. V.) unto Him gifts; gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Child had already received a three fold adoration: (a), that of the shepherds, in a stable, in Bethlehem; and, (b, c), those of Simeon, and of the aged Anna, in the Temple, at Jerusalem. These were given him by Jews. But Simeon had declared that this Child was to be *Phoos Light* for the enlightenment *apokalupsin* of the Gentiles. And now the fourth adoration was given Him by their representatives. This was given at Bethlehem, whither, after they had done all required of them according to the holy law, Joseph and Mary had returned, and where it seems they wished to live.

The appearance of the Child in Jerusalem had created no stir outside of the faithful remnant. But not many days after His mother and Joseph had returned to Bethlehem, sometime in February* certain Magi, or wise men, from the East, *apo anatoloon* (in the plural) appeared in Jerusalem.

Their appearance on the streets would attract attention. But their startling question, put publicly, was enough to throw the whole city into a ferment; Where is He *ho techtheis basileus*, not, born King of, but *the born King* of the Jews, *i. e.*, the lineal and legitimate one? For they went on to say, "we saw His star in the

[*Herod was at Jericho, March 12-13 of that year, and there died that Spring. Jos. Ant. 17. 6. 4.]



"THERE CAME WISE MEN FROM THE EAST TO JERUSALEM, SAYING WHERE
IS HE THAT IS BORN KING OF THE JEWS?"

east, or *en tee anotolee, in the rising*; and are come to worship Him."

Well might the announcement of a born King of the Jews, and so the lineal and lawful heir to the Davidic throne, cause the tyrant and usurper to tremble, and the people, as much afraid of new revolutions as of his wrath, to be alarmed: "Herod was troubled, and all Jerusalem with him."

The announcement of Jesus' kingship made to the Virgin had been made privately. Now for the first time publicly, and, strange the fact, by Gentiles. Who were these? and whence obtained they this information? All that the narrative tells us is, that they were Magi, from the East, that they knew there was a born-king of the Jews, for, in their own land they had seen His star, and had come to worship Him. The generally received opinion is, that they came from Persia, belonged to the nobler class of citizens, and were devotees of the religion of Zoroaster.* The name appears twice in the Old Testament and is given as a title, Rab-Mag, (Head of the college of Magi) of certain of the Chaldæan officers sent by Nebuchadnezzar to Jerusalem (Jer. xxxix, 3, 13). During the days of Daniel the persons comprehended under this term appear under the name of Chaldæans, or astrologers. They seem to have held in common with him, abhorrence of idolatry and the doctrine of One God, and may further have been poss-

[* See Preliminary Study, Holy Sorrow. For perhaps all that can be known upon the subject of the Magi, see Smith's Bib. Dict. Art. Magi, and Ebrard pg. 172-186. Trench's work on the subject of this section may be profitably consulted.]

essed of some of the elements of truth which had been revealed to his fathers, and which somehow they had obtained. They seem also to have had his respect (Dan. ii, 24, v, 11, vi, 3, 16, see also Is. xlv 28). Nor is it impossible but that they may have received from him, or from others, information concerning the prophecies about the promised Messiah. At any rate, no matter how they obtained the information, or from what particular country lying to the eastward of Palestine they came, here they then were, men of distinction, bearing the same office and name as those who were in the minds of the LXX when they translated Daniel, and as those described by Philo as "astronomers and astrologers who mingled no fraud with their efforts after a higher knowledge." By the description "from the East" they are distinguished, most probably intentionally, from the western Magi scattered over the Roman world, and who were fortune-tellers and monger-workers (Acts xiii, 6, 8, Grk). They were, perhaps, Destur Mobeds, *i. e.*, the most perfect teachers of a higher wisdom—the highest religious teachers in the Zoroastrian system. They were not idoloters. During, and perhaps since, the exile in Babylon, their nation had been much in contact with the Jews of the Dispersion. By this contact their own religion had become purified. They must have had some acquaintance with the Hebrew Sacred Books, with the prophecies of Daniel, and perhaps with those of Balaam concerning the star (Num. xxii-xxv, xxiv, 17). They knew of the old and universally spread opinion, amounting in their day to a universal expectation, that

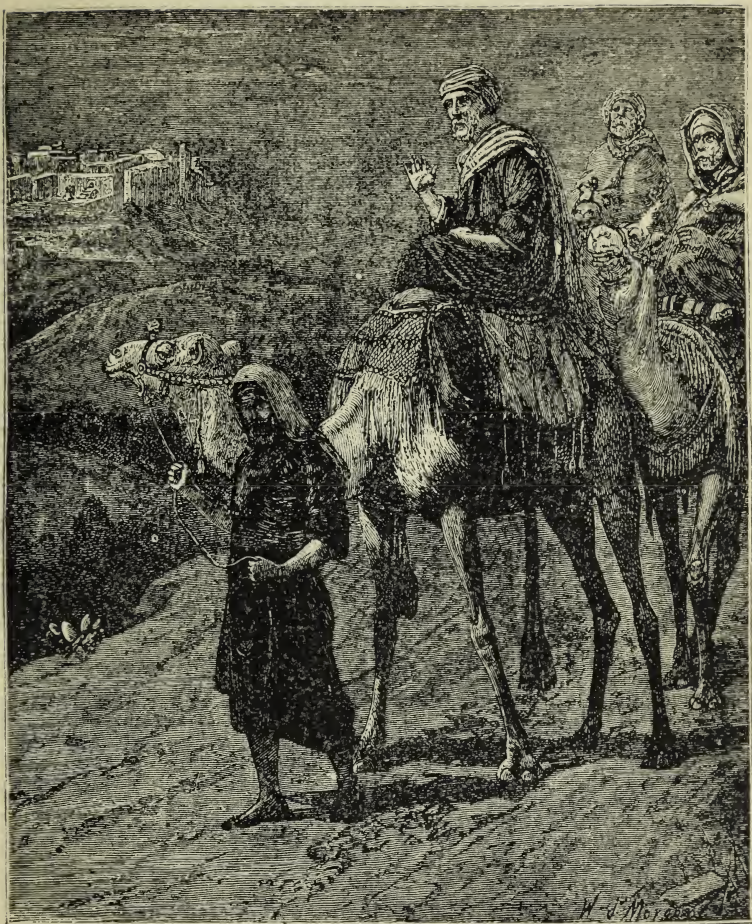


WISE MEN FOLLOWING THE STAR.

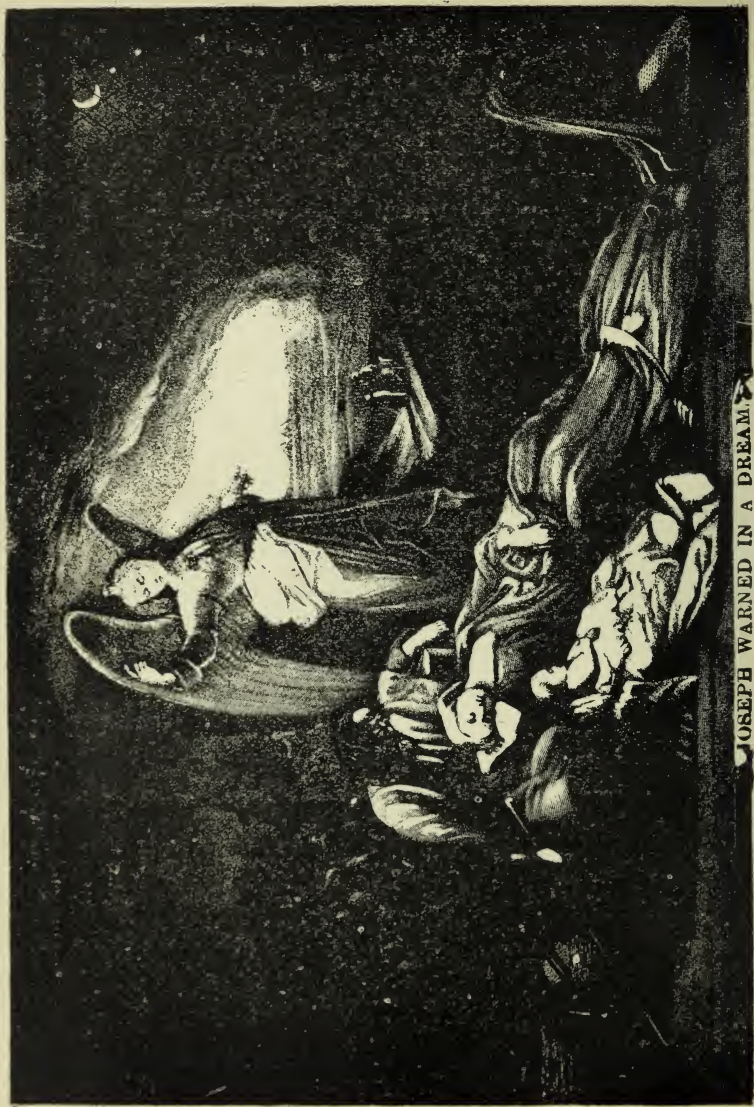
from the Jews would come a King born in Judæa, who would rule the world. They were students of the stars. They saw a star in their own land which to them meant much. For, not improbably, God Himself, who had more than once given revelations to the heathen, gave them a revelation of the fact—making His thought known to them in a Chaldæan form, through this star, as He made Himself known to the shepherds, in the Hebrew form, through the Shekinah and vision of angels. At least the impulse moved them to commit themselves to the guidance of that star which they called “the star of the King of the Jews.” Was this siderial appearance a conjunction of certain planets, which, according to Kepler, occurred A. U. C. 748? or was it some designated star, or a new star, or some extraordinary luminous body in form of a star, which having accomplished the end for which it appeared—the guiding of the Magi—disappeared forever? No one knows. But already the day-star must have arisen in their hearts, or they would not have looked for a star in the heavens, much less, laden with gifts, have followed its guidance for some months, until they reached Jerusalem. And here they are. They come, asking where is the born-king of the Jews? They come, declaring that they had seen His star in the East and are come to worship Him. And they come, bringing the gifts of subject kings (Gen. xliii, 11, 1 Kg. x, 2, 10, 2 Chron. ix, 24, Ps. lxxii, 15).

Such alarming facts agitated the whole city. The cruel and deceitful tyrant instantly assembled the San-

hedrim and inquired of it where The(ho) Christ should be born. They told him Bethlehem of Judah, for so an ancient oracle had declared. At once his decision was made. That Child must be put out of the way before its birth could be generally known. He acted with the promptness and cunning of his character. He privily called for the Magi. The interview was private. As the matter was most important to him the inquiries were most minute. He questioned them as to the whole sidereal phenomenon, and especially—that he might find out the age of the Child, and whether the Chaldæans were engaged in a plot—as to the time when the star appeared. Having obtained from them all the information he could, he sent them to Bethlehem, and commanded them to bring him word when they had found Him. His object in this was, professedly, that he might go and worship, really, that he might kill, Him. They left the city. The star re-appeared, and went before them. This filled them with joy. They entered the village. The crowds, gathered there by the imperial decree, which had filled it to overflowing, and had forced Joseph and Mary to take shelter in a stable, had left. The place had resumed its usual quiet. The star's light streamed down over where the young Child was. They entered the house. They saw the young Child with its mother. They worshiped Him. They presented Him the gifts usually given by subject kings—gold, frankincense and myrrh. Then warned of God in a dream, not to return to Herod—of dreams were they famous interpreters from of old—



THE WISE MEN DEPARTING FOR THEIR HOMES



JOSEPH WARNED IN A DREAM.

they departed to their own country another way; and disappear wholly and forever from our view.

SECTION VIII.

THE WARNING TO JOSEPH, GIVEN IN BETHLEHEM ; FOLLOWED BY THE FLIGHT INTO EGYPT.

Herod's bloody purpose; its cause; Bethlehem.

Time: Feb.-June, B. C. 4.

Matt. ii, 13-23.

And when they *i.e.*, *the Magi*, were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young Child and his mother, and flee into Egypt, and be thou there until I bring thee word (tell thee, R. V.); for Herod will seek the young Child to destroy Him. When he arose, he took the young Child and His mother by night and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord, through the prophet, saying, Out of Egypt have I called (did I call, R. V.) my Son.

Then Herod when he saw that he was mocked of the Wise Men (*Magi*), was exceeding wroth, and sent forth, and slew all the (male, R. V.) children that were in Bethlehem, and in all the coasts (borders, R. V.) thereof, from two years old and under, according to the time which he had diligently inquired (carefully learned, R. V.) of the Wise Men, (*Magi*). Then was fulfilled that which was spoken by Jeremiah, the prophet (xxxi, 15),

A voice was heard in Ramah,
Lamentation, weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are
not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead that sought the young Child's life. And he arose, and took the young Child and His mother and came into the land of Israel. But when he heard that Archelaus did reign in (was reigning over, R. V.) Judæa, in the room of his father Herod, he was afraid to go thither: notwithstanding (and, R. V.), being warned of God in a dream, he turned aside, (withdrew, R. V.)—they returned—into the parts of Galilee. And he came and dwelt in a city—their own city—called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

Immediately after the departure of the Magi, Joseph was warned in a dream of Herod's wicked purpose, and was told to take the Child and His mother and flee into Egypt, and there remain until told to return. He at once started that night. It would require two weeks to reach Egypt. He took—so tradition says—the most direct route, by Hebron—where, as at Gaza, the place where he rested at night is still pointed out—and by Gaza and the desert. Arrived in Egypt, he sojourned in the village of Metariyah not far from the city of Heliopolis, on the way to Cairo;† or at Memphis on the Nile.‡ And there he remained until the death of Herod, which occurred in the spring of that year.§ But while he

[*The quotation in vs. 15 from Hosea, xi, 1, and the words in vs. 23, "that it might be fulfilled &c.," are illustrations of Matthew's custom of seeking in the O. T. for some word or type fulfilled in some word or action of, or about Jesus in the New. The former refers to a past event, the exode from Egypt, and the latter is no where found in the Hebrew Scriptures.]

[†Andrews, pg. 93]

[‡Kitto, *Life of Christ* 139]

[§See pg. 104, note.]



THE DEPARTURE FOR EGYPT



THE FLIGHT TO EGYPT.



THE FLIGHT INTO EGYPT.

was on the way an event occurred of the most cruel character. His flight was unknown to Herod, who was relying for information upon the Magi's return. But when he found that they had left the country, he regarded them as treating him as a child (*empaïson*). This suggested to his suspicious nature the idea of a plot against his throne, in which the Chaldæans shared with the citizens of Bethlehem. This enraged him exceedingly. He determined that he would at once arrest any movement having for its object the crowning of this Child as King. The safest way to do this was to kill Him. And the old man whose life had been crimsoned with the blood of many a victim, of the last of the Asmoneans, and of his own family, hesitated not a moment in ordering the killing of an obscure babe. From the Magi's statement, as to the time when the star first appeared, he was sure the Babe was not over two years old. Which babe was the particular one, he knew not. But to make sure of his victim, he ordered the massacre of all the boys in Bethlehem and its vicinity, from two years old and under; and sent a company of soldiers to execute his bloody decree.

Then rose up throughout that peaceful region that great cry to heaven which is described by the words, "lamentation, weeping and great mourning," and by the pathetic personification of a desolate city, which the writer takes from the Septuagint version of Jeremiah (xxxi, 15). The prophet speaks of the lamentation that arose from the exiled mothers, as being so great as to be heard by their ancestress Rachel, buried centuries be-

fore. In that cry Matthew sees a type of this lamentation, so much deeper than that because here the mothers mourned over children slain. It was a cry so great that no other personification could illustrate it.

We know not the number slain. But judging from the size of the village, the comparative sparseness of the population, and the silence of Josephus, we seem warranted in saying that it could not have been large. The art pictures of it are founded on imagination rather than reality. Cruel as it was—and it was cruel—it was, except in its motive, insignificant compared with Herod's many other murders, some of them members of his own family.* But while those were all adults, and real or fancied enemies, these were innocent children, against whose parents no crimes, nor even any wrong feelings against the king or his dynasty, were even alleged. And though the other murders were enough to lead Josephus to overlook the slaughter of a few babes in a small country town, yet that fact, which invalidates not the testimony of Matthew, lessens not the cruelty and malignity of the act. And both are heightened by the fact that the act was ordered by the king while sick, and on his dying bed.†

The act was in perfect keeping with Herod's character. It was what he would call a master stroke of policy. The existence of that Child was destructive of his dynastic aims. Where these were involved he never

[*See Andrews *Life of our Lord*, pg. 95, Josephus, *Ant* 17, 11-2 *Bell. Jud.* 13, 3, 6.]

[†He died a few weeks after that slaughter.]



THE RETURN FROM EGYPT

100-15 113-225

stopped at anything. And its perpetration was his own unconscious testimony to the validity of Jesus claims (a) to the theocratic throne, and (b) to be the Accomplisher of the two great covenants—the Abrahamic and Davidic—in which all the hopes of the nation were indissolubly bound up.

That spring the king died. Of this fact Joseph was informed in a dream, and told to return home. This he did at once, with the purpose, seemingly, of settling permanently in Judæa, the most sacred province, and in Bethlehem, where Jesus had been born, and where, from its close proximity to Jerusalem, He could be educated in the very center of the Theocracy. But this intention was thwarted. Upon reaching Judæa he was informed that Archelaus, Herod's son, had obtained, by the favor of Rome, the Judæan throne, which had been left him by his father's will. He was doubtless, also, informed that his reign had been already signalized by the slaughter of 3,000 Jews, slain by his orders in the streets of Jerusalem.* An ill-omened fact. This beginning showed him, in cruelty, his father's peer. The Child's life was not safe in Judæa. Divinely directed, Joseph left Judæa; and the name of Jesus' birth-place drops out, except in conversation, from the annals of His life. Returning to Galilee—then included in the dominions of Herod Antipas, under whose reign Jesus lived until His death—he settled in his old home, Nazareth. And there Jesus was prepared for His ministry, and contin-

[*Jos. *Ant.* 17, 11, 2.]

ued to live until He entered upon it.*

SECTION IX.

JESUS' FIRST PASSOVER.

Place: Temple in Jerusalem.

Time: Nisan 14-21, April 8-15, A. D. 8,

Luke ii, 41-51.

Now His parents went every year to Jerusalem at the feast of the Passover.

And when He was twelve years old, they went up (R. V. omits) to Jerusalem, after the custom of the feast.

And when they had fulfilled the days, as they returned (were returning, R. V.) the Child (boy, R. V.) tarried behind in Jerusalem; and Joseph and His mother (His parents, R. V.) knew it not. But supposing Him to have been (to be, R. V.) in the company they went a day's journey; and they sought for Him among their kinsfolk and acquaintance. And when they found Him not they returned to Jerusalem seeking Him. And it came to pass, that after three days they found Him in the Temple, sitting in the midst of the doctors (*i. e., teachers of the law*), both hearing them, and asking them questions; and all that heard Him were astonished (amazed, R. V.) at His understanding and answers.

[*Matthew speaks of a dwelling, *oikea* in Bethlehem (ii.11). This is in connection with the visit of the "Magi," an incident which preceded the flight into Egypt. The word itself indicates ownership (Matt. vii, 25, 27). This, added to the reasons suggested above would be sufficient to induce Joseph to wish to settle in Bethlehem. This he would have done but for the reason given in Matt. ii, 22. His stay there was, therefore, short. Luke, therefore, was right in describing (in ii, 39) the removal to Nazareth as a *return*. And this is not inconsistent with Matthew's statement that Joseph had a dwelling in Bethlehem. See Ebrard, pg. 186.]

And when they saw Him they were amazed (astonished, R. V.): and His mother said unto Him, Son, why hast Thou thus dealt with us? behold Thy father and I have (R. V. omits, have) sought Thee sorrowing.

And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business? (in My Father's house? R. V.)

And they understood not the saying which He spake unto them.

And He went down with them to Nazareth.

But His mother kept all these sayings in her heart.

Jesus' parents taught Him, from His earliest years, the history of His nation, and the principles of the Law, especially the great *Shema*, *Creed*,* and the well-known texts (the Tephellin) which were to be written and worn as directed (Deut. vi-4-9, xiii, 23). And at twelve years old each boy must be examined in the Creed, and in his knowledge of the Scriptures, in order to become "a son of the Law." From this time on he was bound to a man's observance of it—become subject to the fasts, attend regularly the three great festivals, and observe the Great Day of Atonement.† Jesus' attendance at the Passover in His twelfth year showed that He had been thus legally qualified.

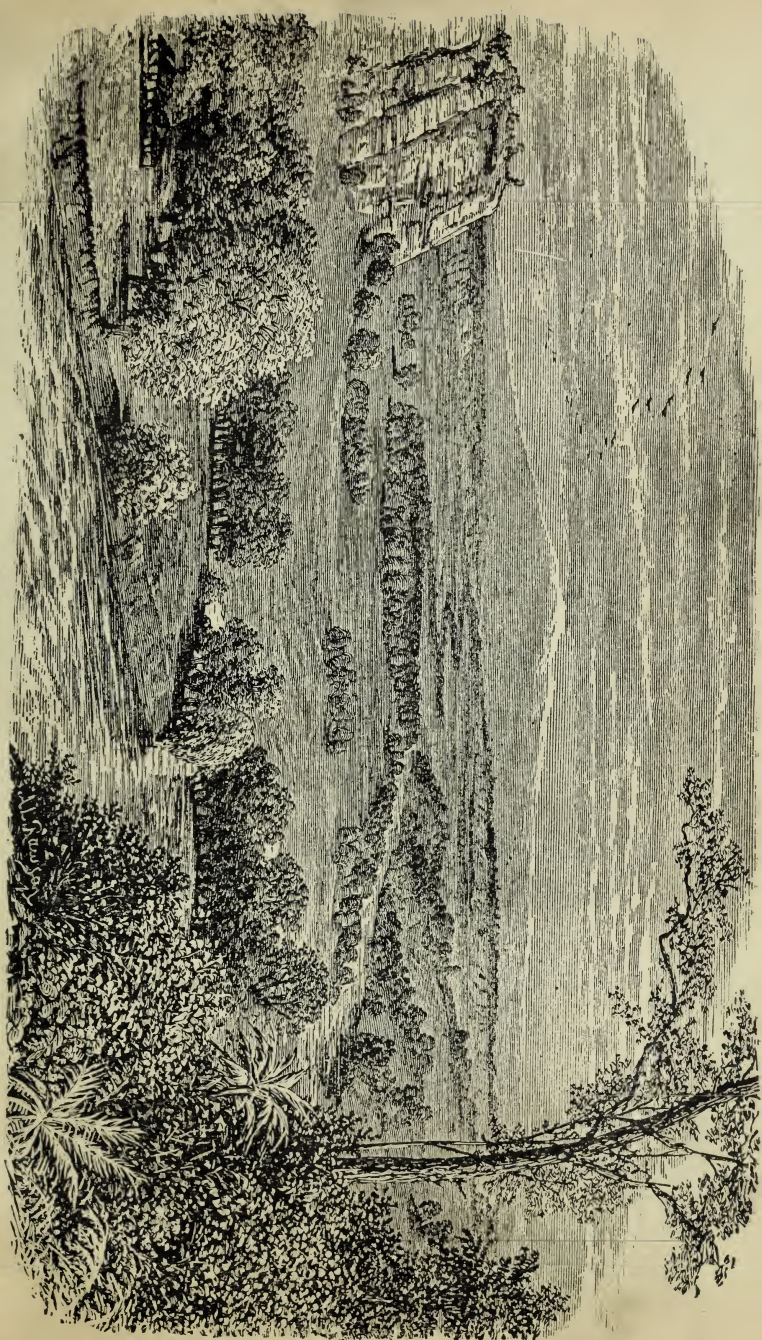
For days before the Passover this subject had been the daily family talk. Every preparation that could be, had been made at home. And it must have been a peculiarly great and solemn day for the Child when He started,

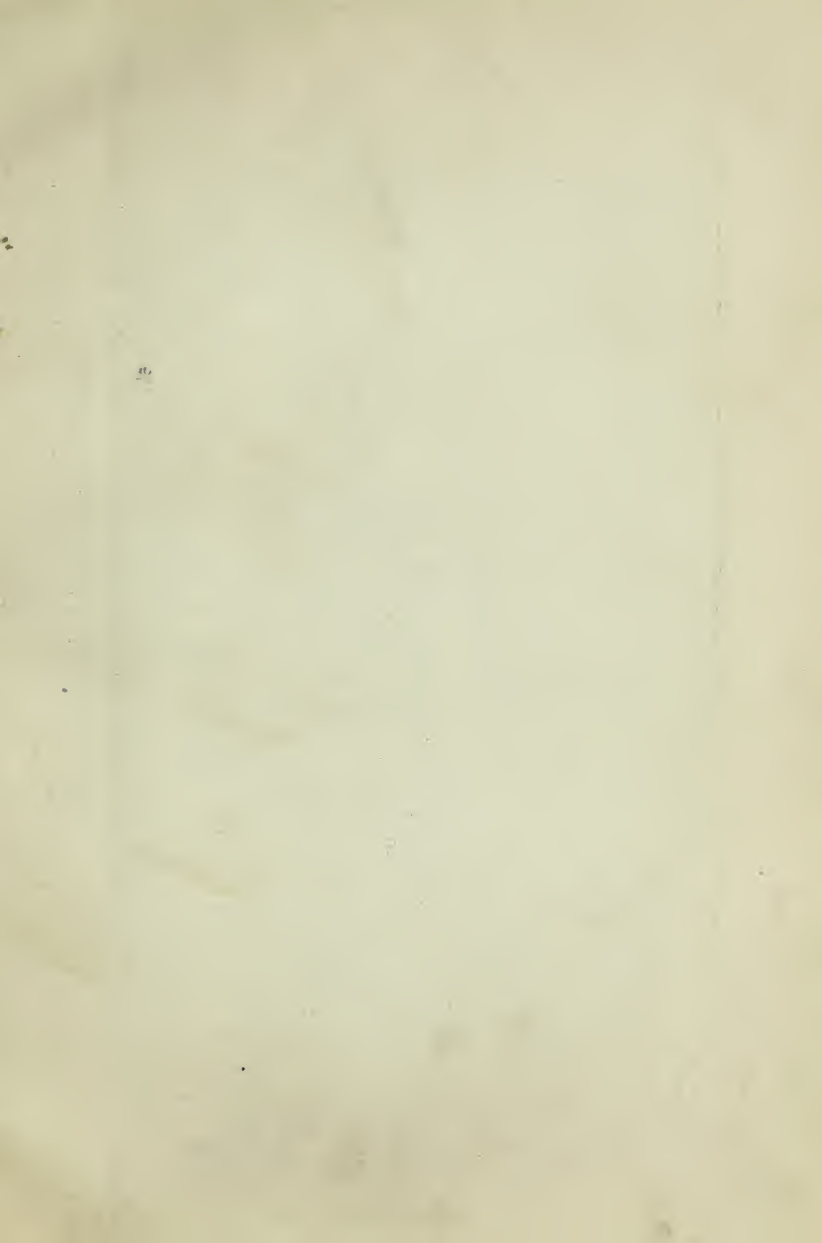
[*So called from the first Hebrew word of the Jewish Confession of Faith in Duet. vi 4,)—a confession which every Jew regarded as his greatest treasure).

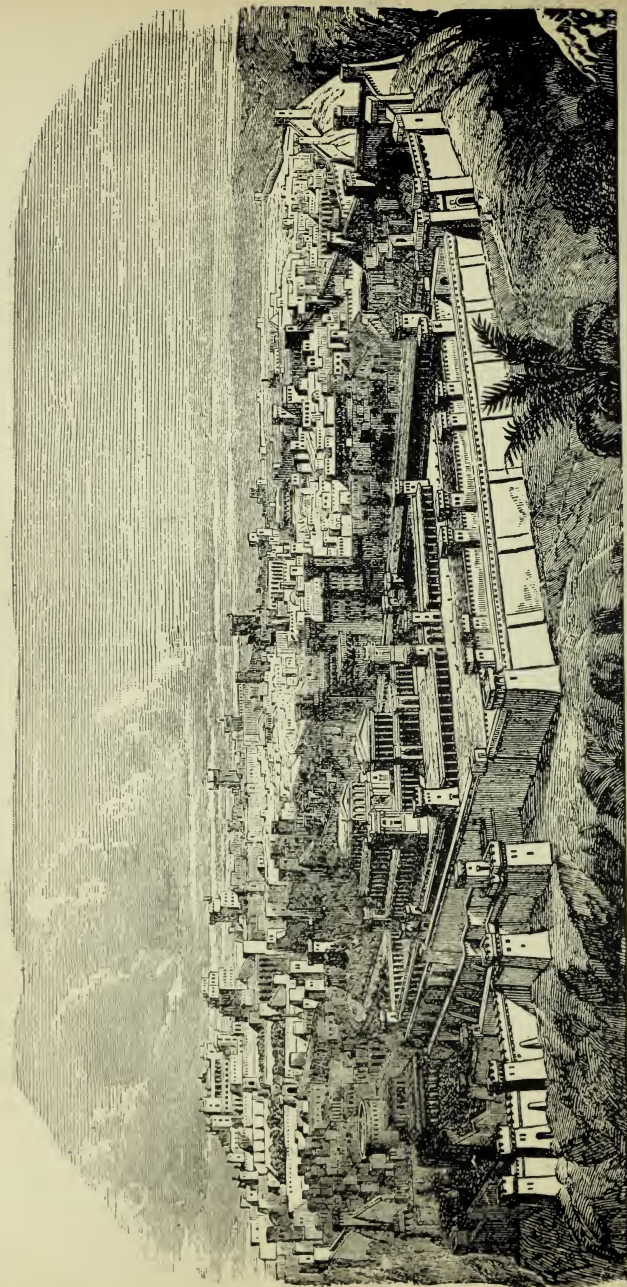
[†Joma, Fol. 82, Meyer *in loco*].

with His parents, in the company that left Nazareth for Jerusalem. For the first time He was to attend that sacred festival, in whose laws and history He had been well instructed, and enter the Holy City. Every part of the land was holy, but it was the holiest part of it; and its Temple the holiest part of it, and the holiest house on earth. Towards it the eye of every Jew, in every part of the earth, turned with the fondest endearment. Often, doubtless, had He mused upon its high solemnities, and looked forward to the time when He would stand within its sacred gates. And now He was actually on the way. It was in the height of the beauty, bloom, and fragrance of a Galilæan spring. Hill and valley alike rejoiced in the gladness of the season. The verdure of the landscape was relieved and brightened with the variegated beauty of flowers, which were scattered every where, in the richest profusion. Birds, whose plumage pleased the eye, made vocal the air. The whole journey, until the rocky region around Jerusalem was reached, was one succession of delights—made doubly so by the historic incidents with which every part, almost, of it was associated. These, doubtless, were made known to Him by His thoughtful mother. His observant eye also studied the various pilgrim bands, which, like theirs, were hastening on to Jerusalem. He noticed too that all the roads and bridges had been repaired, that the graves had been fenced in or whitewashed—this was to prevent all defiling contact—and that all fields of growing crops had been carefully gleaned of all unlawful plants. The whole jour-

JORDAN VALLEY.







JERUSALEM IN THE TIME OF OUR SAVIOUR.

ney opened a new world to Him. And as, at last, upon the fourth day, His company stood upon one of the mountains round about Jerusalem, and as His eye fell upon the stately Temple towering high above all surrounding objects, long must He have gazed, wonderingly. What thoughts must have rushed upon and filled His mind, what emotions must have stirred His young heart as He thus gazed for the first time on that city and Temple, henceforth, and forever indissolubly associated with His own name. Far as eye could reach in every direction, crowds of pilgrims, which had come from every part of the earth, could be seen hastening on to the Holy City—a deeply interesting sight. But it could not hold His eye from the city and Temple. Flashed then upon His mind a pre-intimation of that fact consciously spoken a few years later, “My Father’s House?” or of the one uttered a few days later in that building, “My Father’s business?” We cannot say. But surely we can say that His youthful, happy heart was not disturbed by any forecast of His subsequent sorrowful connection with both Temple and City. He knew not then of its awful doom; nor of the tears of exquisite sympathy which He would weep over, and of the terrific woes which He must pronounce against the city. He knew not then that there He would be tried for blasphemy, condemned to an ignominious death, and from it be led forth to execution. Nothing but joy filled His stainless soul. His thought of the city then, was, “this is the place whither the tribes go up, the tribes of the Lord, unto the testimony of Israel,

to give thanks unto the name of the Lord." And His heart was swelling with unutterable emotion as that word, found only in the heart of the pious Jew, trembled on his lips, "Our feet shall stand within thy walls, O Jerusalem, Blessed be God!"

But the company could not tarry. Descending the hill along the road from Nazareth, it entered by the Damascus gate, into the "new town" and into one of the busiest streets. But neither its scenes nor the many wonders in the city interested Him as did the Temple with its high solemnities and the vast crowds of worshipers assembled there.

Whether the Nazareth family occupied a dwelling, (for all the houses were, at the feasts, thrown open to the pilgrims), or a booth, (a temporary structure made of tree bushes), we cannot say. But we may be sure that the Child was constantly in the Temple Courts witnessing all that was going on. With an intensity of interest and holy delight which His parents could not gauge He watched all the proceedings connected with the Passover,* with the high day Sabbath celebration with the daily sacrifice,† and with the services of the Paschal week. Quick of understanding, He instinctively discerned the typical import of the services and sacrifices. They displayed before Him the significance of those great facts as to the worship of God, and atonement for sins through the promised Messiah, which he had learned at home. Those great truths were to Him pro-

[*A description of them is given in The Holy Supper.]

[†For description of this see pg. 26.]

JERUSALEM

IN THE

TIME OF CHRIST.

- 1st Wall — built by David etc.
- 2nd Wall — built by Hezekiah etc.
- 3rd Wall — built by Herod A.D.45.



found and living issues. Every rite spoke a divine language to His pure heart. That Temple was to Him the House of God. Then came to Him the revelation of Himself. In His own immediate consciousness He saw the awe-full fact, I am the Son of God. His answer to His mother shows the freshness of a new intuition. The zeal which afterward consumed Him (Jn. ii, 19) was now beginning to burn. Profoundly absorbed in all that He saw and heard, and in the new fact which stirred His consciousness, He, unintentionally, became separated from the band of children to which he belonged. When they started He was left behind. And when He found Himself left, He remained in that House which He had found was His home, and where He had learned to know God as His Father.

His parents, wholly ignorant of the profound impression that had been made upon His young mind, and of the mighty thoughts and feelings which were stirring within Him, had, as soon as the paschal week had ended, and they had fulfilled all its duties, left the city for Nazareth. They supposed that He was somewhere in the returning caravan. Nor need their conduct surprise us when we reflect (a) that He was twelve years old, (b) that He had ever given strict obedience, and had by His uniform conduct inspired His parents' fullest confidence, and (c) that the caravan of Galilæan pilgrims would naturally be more or less scattered. The first day's journey was ended. The caravan had encamped for the night, at—tradition says—El Binah, about ten miles from the city.* The Son was missing. He was

[*Lightfoot, *in loco*.]

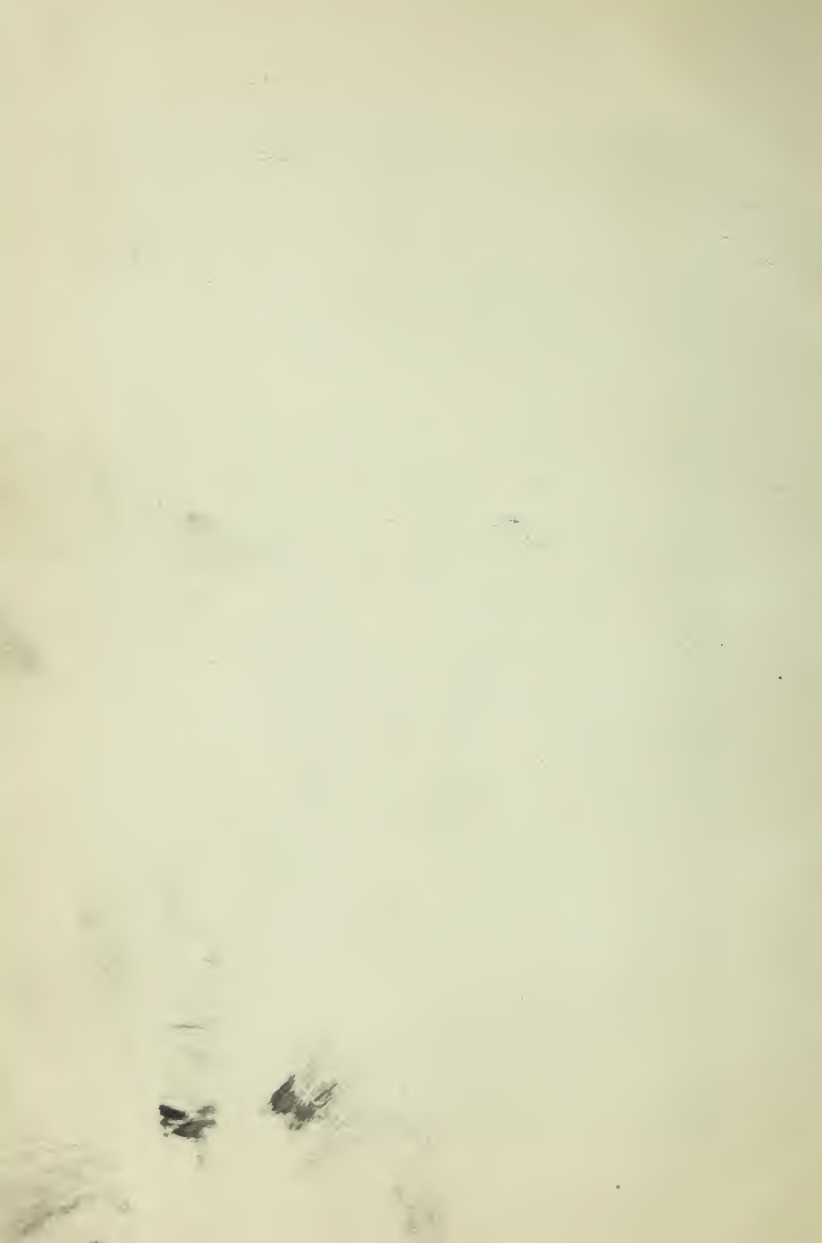
not as they had supposed with “kinsfolk and acquaintance.” He must be in the city, and there alone among strangers. Their anxieties for Him were great and well-founded. They returned the next day to the city. They searched the rest of that day and the next, in the inns, on the streets, among friends—for it did not occur to them to look for Him in the Temple. Thither, at last they went. Here and there they looked without avail. At last, in the famous peristyle *lishchat Haggozith*, in the south eastern part of the inner court of the Temple* they found Him. This was a famous school of the Rabbis. It was open, and any one might ask or answer a question—the form of teaching in those schools. The Rabbis sat on a raised seat, called, “the seat of Moses.” The scholars stood, or sat on the floor, around them. In this school the most eminent Rabbis were found. Who were present on that day we know not. But among the learned men who taught there at that time were the aged, wise, and gentle Hillel. Simeon his son, called from his high attainments, Rabban, Jonathan the translator of the Sacred Books into the Syro-Chaldee, the language in common use, and Nicodemus and Joseph of Arimathea—names ever fragrant in the church—who, if present, then for the first time looked on Him with whom their names were to be indissolubly and honorably associated.† Some or all of them may have been present at that time. The paschal exercises being ended, into that room Jesus had gone to learn all He could

[*Lighfoot *in loco*.

[†Sepp. ii, 178.]



CHILD JESUS IN THE TEMPLE.





JESUS IN THE TEMPLE, TALKING WITH THE DOCTORS

about His Father's law. Absorbed in the delightful study He was forgetful of all else besides. And there Joseph and Mary saw Him, not with the other scholars, but on the benches, sitting in the midst of learned and illustrious men—a situation which He could not have occupied except by invitation, and that invitation an evidence of the extraordinary impression which the Lad had made upon them. He was in the building which He afterwards called, "My Father's House." He was full of that holy peace and joy which usually lighted up His face with a holy radiance. He had most deeply pondered what His mother had told Him concerning the mystery of His own being. He had been profoundly absorbed in the study and meditation of the Scriptures. Nothing connected with the observance of the paschal week had escaped his notice, and all had been the subject of deep study. He was most deeply interested in the things of His Father. Every thing He heard and read about Him filled Him with holy joy. He had gone into the Temple, not to impart, but to receive instruction. He was listening with rapt attention to the learned remarks, not upon Rabbinical lore but upon the Scriptures.* He was also in His simplicity asking them questions: What is the meaning of such and such passages? To what or whom do such prophecies refer?—questions whose depth and originality aroused their attention, and which with all their learn-

[*This is evident from His reply to His mother. He surely would never have spoken of the former as *tois tou Patros mou*, the things of My Father.]

ing they could not answer. And when they put questions to Him, all were astonished at the *sunesis, understanding, i. e.*, the personal mental power, and *apok-risesin, answers*, which were its manifestations. Questions and answers alike showed such a compass and maturity of thought, such a rich, deep and intimate acquaintance with the prophets, as amazed and confounded those learned men. And it is not impossible that Nicodemus, as he sat, years after, in His presence, recalled these days, and found, later on, this scene one of the agencies which led him to confess Him the Christ, as He hung upon the cross.

Thus was He occupied when His parents entered. They were amazed—a fact which shows that Jesus had been habitually quiet and reserved. They knew not that this was an epoch in His life. And when His mother gently chid Him, and told Him of her and Joseph's anxiety on His behalf; "Son, why hast Thou thus dealt with us?" He, to this natural inquiry replied, "What is it that ye sought Me for? (lit. trans.) Know ye not that I must be *en tois tou Patros Mou?*—in the things of My Father?—an answer which His parents did not then understand.*

This answer showed thorough and unaffected simplicity. It came out of a feeling of purest innocence. Out of no disrespect to Mary did He speak. Out of no disobedient thought had He acted. It implies that it was quite as natural for Him to be where He was, as

[*Godet translates the term by *house*, with the remark that *tois* has a local rather than an ethical meaning.]

THE BOY JESUS IN THE TEMPLE





for them to be anxious about Him. It should have occurred to you at once—so it implies—that you would find Me here, where—not “God’s,” for this would have savored of affectation, but—“My Father’s” affairs are carried on. And this “My” which is a declaration of His cognition of God as the sole Author of His being, is His answer to Mary’s, “Thy” father, *i. e.*, Joseph. And henceforth—so is He clearly, fully conscious—the one sole end and aim of His life, which had now flashed before His eyes, was “the things of His Father.” Henceforth He realized the ideal of a life wholly devoted to God.

But He was the obedient Child. Promptly, cheerfully He went with his parents to Nazareth.

SECTION X.

THE YEARS OF PREPARATION FOR HIS LIFE WORK.

Places: Nazareth and Jerusalem.

Time: A. D. 8—A. D. 26.

Luke ii, 40, 51, 52. iv, 16.

The development from His first to His twelfth year is thus described: And the Child grew, and waxed strong in spirit,* filled with (*pleeroumenon*, being filled or becoming full of) wisdom; and the grace of God was upon Him.

And the development from His twelfth to His thirtieth year is thus described: And He, then in His

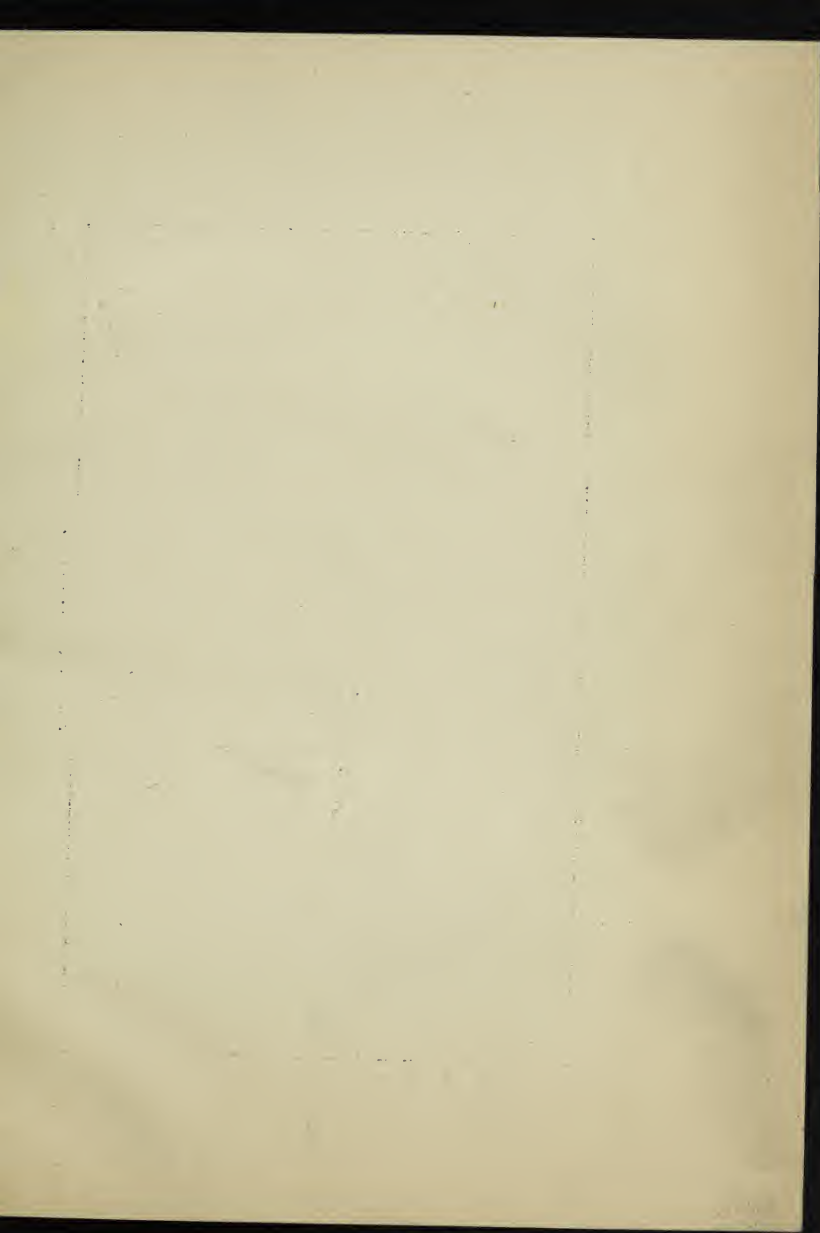
[*“In spirit” is wanting in Cod. Sin. Alex. and the best ancient authorities. It is excluded by Lachmann, Tischendorf, Tregelles, Alford, Lange, Wescott and Hort, and Van Oosterzee. It is probably a gloss from Lk. i, 80.]

twelfth year, went down with them, *i. e.*, *His parents*, from Jerusalem where He had attended the *Passover*, and came to Nazareth; and He was subject (submitted Himself) unto them. And Jesus increased (advanced, R. V.) in wisdom and stature and in favor with God and man (men, *anthropois*).

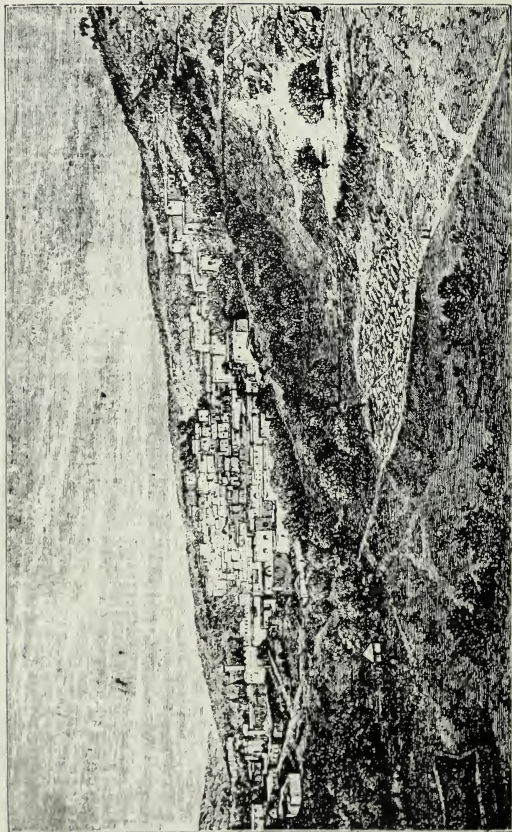
In Nazareth, where He had been brought up, His custom was, to go into the synagogue on the Sabbath day.

These are all the facts which The Spirit has given us, through Luke concerning the last eighteen of the first thirty years of Jesus' life. We have already studied that beauteous childhood of which it is said, "He grew, He waxed strong, He was filled with wisdom, He had upon Him the grace of God." But these divinely-given outlines give us many suggestions as to His development. And we may gather more, which may help to fill up those outlines, from scattered hints in the Gospels from the light reflected from His life, and from other sources of information.

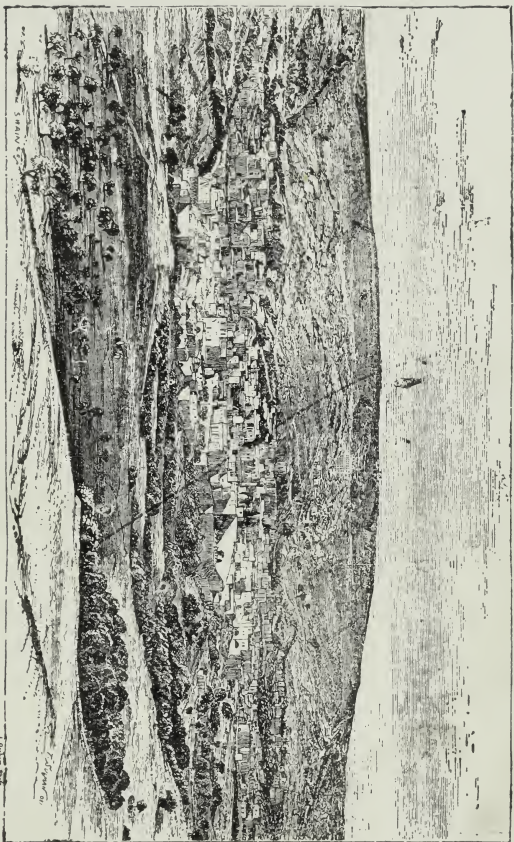
His physical environment was Nazareth. It was near half way from Jordan to the Mediterranean, and sixty-five miles north of Jerusalem. Bethel, Shiloh, Shechem, were passed on the journey between the two cities. These, and other sights, ever memorable in the national history, must have greatly stirred Jesus' soul as homeward He went. But not with the joy which He felt, when, having reached the northern base of the mountains of Samaria, His eye, looking across the great plain of Esdraelon, rested on the gray, wavy hills in the midst of which



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Nazareth (From the North.)



Nazareth from the East

was His home. At this point a scene of enchanting beauty lay before Him, as before the traveller of to-day. The great plain of Esdraelon stretched eastward to the Jordan, westward to the Mediterranean Sea, and from the mountains of Samaria on the south, northwardly to the mountains of lower Galilee. Gilboa, Tabor, Hermon, the Fountain of Jezreel, and the battle field of nations from time immemorial were in full view. Having taken in this enchanting prospect, and pursuing His way across the plain, He found Himself, after five hours' journey, at the base of the hills of Nazareth. Ascending their steep, rocky sides, He reached a rugged dell through which He passed to a ridge, below which, to the north, lay a small, narrow valley, deeply embosomed in the hills. And somewhere in that valley, or on those hill-sides was His home—the dearest spot to Him through all those years, on earth.

There, His whole life from His early childhood to His thirtieth year, save the brief absences at the annual festivals at Jerusalem, was spent. In the midst of its associations His development as child, youth, and young man went on. From its highest hill, under its cloudless sky, He often gazed upon a prospect unsurpassed in beauty. With every hill and dale He was familiar. From the activities of life seen on its busy streets, He could pass to the hill top where silence reigned throughout the well-nigh boundless field of vision. From this mountain sanctuary He went forth on that ministry which brought the grace of life to a dying world. To its citizens He was well-known. From them

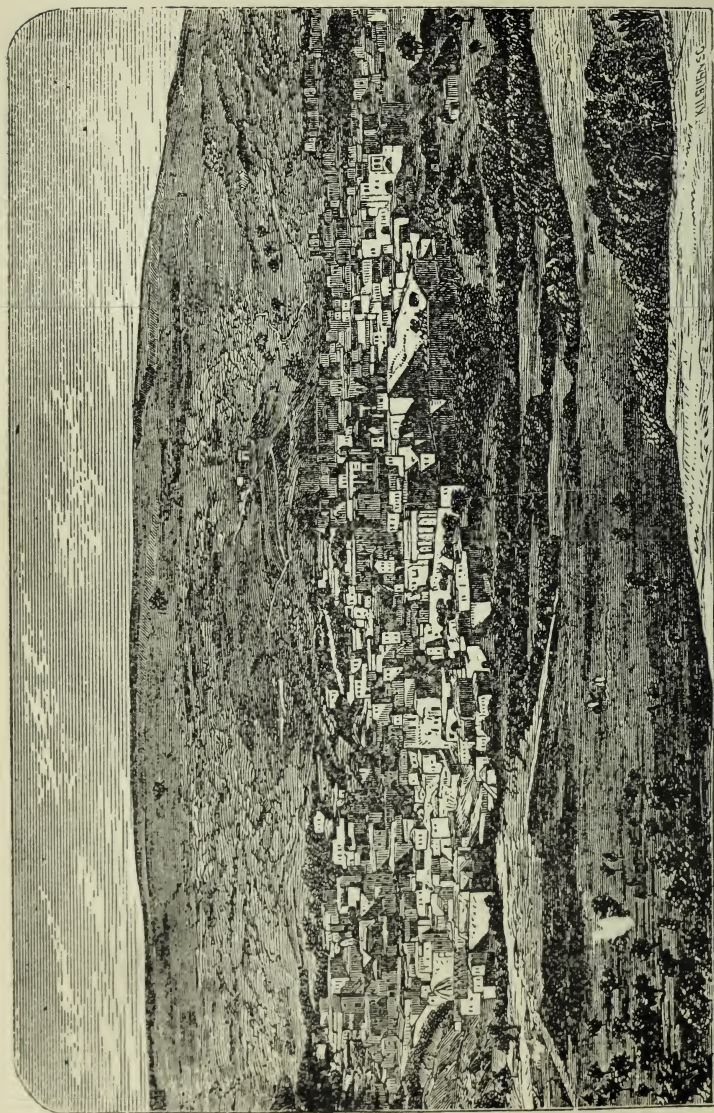
He received at a later day, the only conspicuous rejection He ever suffered in Galilee. Its name is identified forever, and in the most tender and peculiar manner, with His own. "Jesus of Nazareth" was His designation among men, the title written on His cross, and the name by which He designated Himself after His ascension to Heaven (Acts xxii, 8). The place owes all its celebrity to its association with His name. This it is that gives it a peculiar interest to every christian, and that fills him with desires to learn all he can of the features, natural and other, of that city in the days when it was Jesus' abode.

The modern Nazareth has a population of about five thousand. It is called a village. And perhaps from this fact as also from the fact that it is nowhere mentioned in the Old Testament, it is usual to represent the place in the time of Jesus as an obscure and unimportant village. But it is never called in the New Testament *koomee*, *village*, but uniformly *polis*, *city*. It had at that time a population of at least ten thousand, perhaps fifteen thousand.* The name, from the Hebrew word signifying "guarding," "watching," belonged originally to the hill, and was thence attached to the city. The position suggested the name, a point overlooking or guarding a large region around it.† The modern village occupies, partly, the site of the ancient city—a valley about one mile long and a quarter of a mile wide, lying upon one of those ridges of Lebanon

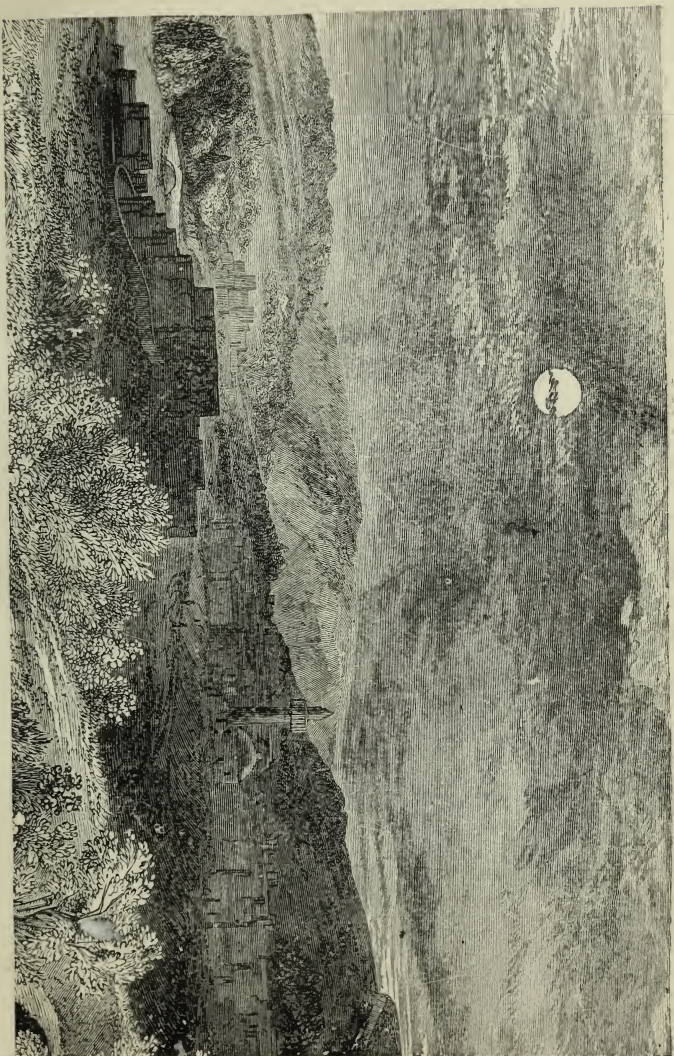
(*Keim, i, 318.)

(†Keim i. 319, 320).

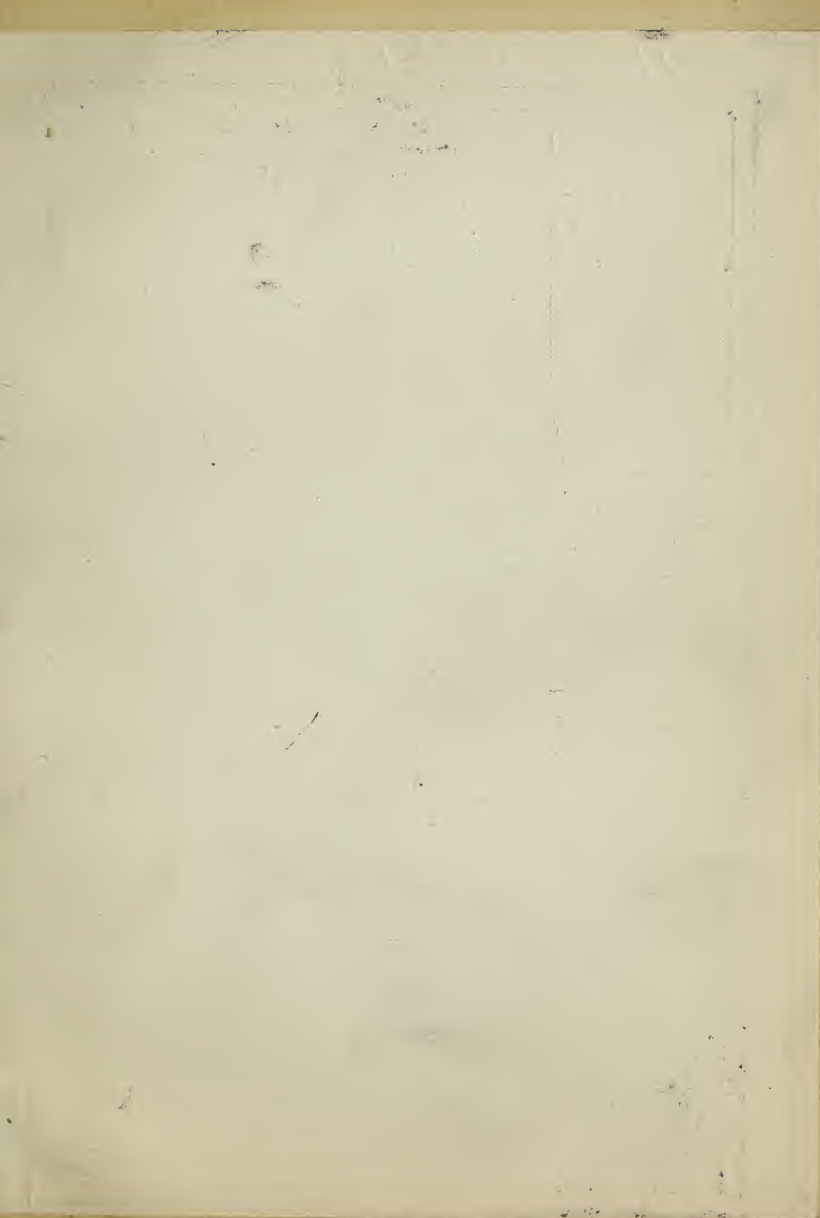




NAZARETH



NAZARETH.



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which run down into the great plain of Esdraelon. Its own elevation was about three hundred and fifty feet above the plain, and twelve hundred feet above the sea. The surrounding heights of limestone rock which give them and the place a peculiar appearance, are from four to five hundred feet higher. It now is, perhaps then was, reached by a road—the only one a traveller from the south can take—which is now little better than a succession of steep and rugged ledges, but then must have been smooth and well-made. The houses now, as then, are of stone, substantially built. Some of them cling to the sides of the precipices. Some nestle in the glens. Some stand boldly out, overlooking the valley. But the most of them are on three sides of that highest hill, whose north side—ever memorable as the one from whose brow the causelessly exasperated people tried to cast Jesus down headlong—was too steep for any use.

It was a place of great and varied business and intellectual activity. The great caravan route from Damascus via Capernaum on to Tyre and Egypt, passed by, or through it. Roads radiated from it in all directions. It was within easy reach of many great cities, with which it carried on an extensive trade. It had large schools, and a costly synagogue. The people were industrious, wealthy—many of them—, intelligent and cultured; in morals good; in religion true to the law. The men were quick in intellect, the women comely in appearance, sprightly and vivacious, and the children bright-eyed and keen-witted. The population shared in the noble characteristics ascribed by Josephus

to the Galileans. The mountain atmosphere, the clear blue sky, the ever-pleasing landscape views, and the many advantages, social, intellectual and business, made Nazareth a desirable place of residence. And whatever may have been the meaning of Nathaniel's insinuation (Jn. i, 46), and whatever the explanation of the base and brutal attack upon Jesus (Lk. iv, 16-29)—an assault which would indicate that the people were both rough and fierce—yet both these facts must be estimated in the light of the fact that He lived quietly, and undisturbed among them for thirty years.

Passing by, for the present, the influence of these natural features upon Jesus' development, we go on to say that He was then the obedient Son. He submitted Himself (*hupotassomeenos*, pres. par. mid., showing the spontaneous and deliberate character of the obedience) to His parents. Thus He advanced into the very flower and prime of life—so means the word *heelikia*, *age*. And His advance in "wisdom," *i.e.*, in intellectual, moral and spiritual (Jas. iii, 17) development and "in favor with God and man" kept place with His physical growth. And the remarkable correspondence between these phrases and those used to describe John's development (Lk. i, 80, 66, last clause) shows that in Him as in John the development was natural. There was nothing abrupt, startling or abnormal. The increase, physical, intellectual, and moral was healthful, gradual and symmetrical. He advanced in wisdom. This implies advance in knowledge which is an acquirement obtained from teachers and books. His character



"He came to Nazareth, and was subject unto them."

as it unfolded was strong and beauteous. There was a charm and grace about Him which delighted all. Day by day He advanced in favor with God and men. And the secret of all was, "the grace of God was upon Him."

These are the Divinely given outlines. Let us try and fill them up from the light reflected backward from His life, from the scattered hints in the Gospels, and from Jewish sources of information.

It was essential that this development should go on in retirement, and under the immediate training of God. This has ever been God's rule in the preparation of His servants for His work: "in the desert God will teach thee." Jesus could form no exception. He, like all God's great actors and teachers came forth from God's training school. As Moses came forth from the desert of Horeb, David from the sheepfolds of Bethlehem, Elijah from the mountains of Gilead, and Amos from the quiet fields of Tekoa, so Jesus came forth from the silent, unknown carpenter shop of Nazareth, trained by God. And no sooner had He presented Himself before men than He at once showed that He had been trained and taught by Him.

This training required varied experiences, and various books. In His development, as in that of all God's trained ones, the natural and the supernatural were conjoined. It went on through surroundings, natural, civil, social, political, and religious, of a peculiar, interesting, in many respects of an ennobling, and in many respects of a peculiarly heart-sickenening character.

The political world in Palestine was, and had been

from a few years preceding His birth, as it never had been before. Events were constantly occurring which showed the profound significance of the times. And the whole direction of things was toward that catastrophe which subsequently involved the nation in remediless ruin. Some years previously (B. C. 63) the nation had lost its independence. Its subjugation had been brought about by a civil strife between two brothers—the last of the Asmonean family to occupy the throne. Each one wanted it. They appealed to Rome, each hoping for a decision in his favor. Pompey marched with his legions into Palestine, besieged and took Jerusalem, and reduced the land to a tributary condition. Some years later (B. C. 47) Antipater—with whom the Idumæan dynasty began—was made procurator. Through bloody strifes and intermingled successes and reverses the family steadily advanced. In B. C. 37, his son Herod, called the Great, was, by a decree of the Roman Senate, chosen king and enthroned. He ruled with an iron hand. The land was quiet. And like the other parts of the Roman Empire—save an occasional outburst on some distant frontier—was enjoying profound repose when the Prince of Peace was born.

The nation from which this family sprang, the Idumæan* had been conquered, and converted to Judaism by John Hyrcanus B. C. 130. But though constant, outwardly, to the new faith, the family continued heathen

(*Josephus is the one great authority for the history of the Herodian family.)

in taste and more than half-heathen in heart and life. The policy of the father was developed by his son. This was, through the power, and ultimately the subversion of Judaism, to build up a great world monarchy. He labored hard to promote the material prosperity of his kingdom. He built cities, palaces, aqueducts, theatres, ampitheatres, and temples to various gods and goddesses. And to gain favor with the Jews, he built the great Temple in Jerusalem, one of the grandest structures ever erected—a building at once the pride and delight of the Jews, and whose magnificence they declared had no parallel.

But despite all this his reign was a failure. His character was chequered. His life was stained with many murders. His heart was kept sore by the constant strifes in his family. And his reign was one succession of troubles. Besides, he was, he knew, the object of the people's very bitter hate. He was hated for his oppressions and crimes, for his ceaseless efforts to undermine the national faith and institutions, and for his usurpation of David's throne. And when at last he died (March, A. D. 4) the long pent up storm of indignation, anger and wrath burst out in revolt. Suppressed, it burst forth again and again. The materials were so inflammable that at any moment they might be ignited into a furious flame. And this condition of things continued, at intervals, until Jerusalem was destroyed, and the nation was scattered everywhere, and in a returnless exile.

Herod's will left the kingdom to two sons—Judæa and Samaria to Archelaus,* and Galilee, with Peræa, to

(*See page 113.)

Antipas. His, (Antipas'), reign was comparatively peaceful. Shortly after it began there was an insurrection, a legacy from his father's cruel reign. During it there had sprung up a company of men composed mostly of young, aspiring, noble spirits. They were animated with one common purpose, to rescue the land from foreign domination, or die in the attempt. Fierce and untamable, they utterly rejected all compromises with the usurpation, and all association with their fellow countrymen who acquiesced in it. They now began to act. The Maccabees of the time, actuated by their spirit and raising their old war-cry "God and the Law," they drew thousands of Galilæans to their standard. The flames of civil war were lighted. Sepphoris, the capital, was taken by storm. For a time the insurrection appeared alarming. But the Roman legions under Varus soon appeared, and put it down with merciless severity. Sepphoris was retaken, its inhabitants sold into slavery, and its captors either slain or scattered in all directions.

This was the only serious trouble during Antipas' reign. The people acquiesced in what they could not prevent, and he regarded their feelings and temper. They were not oppressed as were their southern brethren under the procurator. The taxes were lightened as much as they could be. Freedom of trade was undisturbed. No insult was offered to the national faith. Sepphoris was rebuilt and repopled. The king, further, paid much attention to the protection and adornment of the kingdom. He strengthened its northern frontier

by walled towns; and on the southern boundary of Peræa rebuilt and made almost impregnable the fortress of Machærus—whose memorable prison walls are associated forever with the imprisonment and murder of John Baptist. And on the shore of lake Galilee he built the city of Tiberias—so named in honor of the Emperor—and made it the capital, and after Cæsarea, the finest city, of his province.

During these years Galilee was, in peace and prosperity, a paradise compared with Judæa. On the petition of the Judæans Archelaus had been banished. They had hoped that the government would be put into their own hands. But to their bitter disappointment Judæa was incorporated with Syria, and put under the direct government of a procurator, appointed by Rome. Henceforth Judæa was in a state of chronic disturbance. The imperial taxes were crushing in weight, and pitilessly collected. They were—as were those in Galilee—farmed to the highest bidders. These were Roman knights. They sublet to those who paid the highest price for the privilege of collecting them. And those in turn who had bought this privilege to enrich themselves, wrung from the people all they could. Galling in itself, this taxation was doubly so, because it was regarded as the perversion to a heathen government of money which belonged only to God. It was sacrilege. Hence it was met with the bitterest opposition; and all who were concerned in any way in its collection were the objects of the fiercest hate and most opprobrious epithets. This was intensified by the Zealots, who kept

constantly repeating "No God but Jehovah, no tax but for the Temple." Politics became a prominent part of hourly talk. Disturbances were constantly occurring, which were crushed in blood. The people were broken up into sects and parties. The land was troubled by constant agitations. And these ferments were greatly increased by harangues which now for the first time became, there, a prominent feature. Men like Judas of Galilee rose up, filled with an inextinguishable thirst for liberty, and fired with an unquenchable zeal for the theocracy. Their object was not to make men better, draw them away from their sins, and lead them to God, but to arouse their passions against the existing governments. All admitted their crimes. All groaned under their oppressions. But more potent than these was the weapon which the haranguers used. It was an appeal to the prophets. Wholly discarding the subtleties of Rabbinism, these men studied, for a political purpose, what the ancient oracles had spoken concerning the fall and restoration of the Theocracy. Those living words they interpreted to suit their own purpose. Pouring them forth with burning energy, they aroused the people to the highest pitch of excitement. They inspired them with an undying hate against Rome, the Idumæan family, all foreign domination, and against their own countrymen who showed towards them, from whatever motive, the least toleration. Their perpetual cry was, "no master but God." Their whole course filled the government with bitterest animosity against them. They were regarded as ferocious beasts to be destroyed wher-

ever found. And when they escaped, vengeance was wreaked upon their kindred and friends.

Galilee, though as yet free from all these oppressions and disturbances, felt their influence. And Jesus while wholly outside these maddening strifes of tongues, and the agitations and intoxications political and religious, studied them closely, as He did the signs of the times and the drift of public opinion towards abounding worldliness. The land was now quiet. But the people could not forget, nor could He, what had occurred. From the hill behind His home He could see the rebuilding of Sepphoris, as He had seen its destruction, and the long procession of its citizens marched off to be sold into slavery. Thousands of noble Galilæans had fallen in battle, and the march of the Roman legions could be tracked by the desolations which they left behind them. How soon disturbances would again occur, none could tell, and all seemed bent on getting the most out of this life while it lasted, that they could.

But in Judæa as His thrice-annual visits enabled Him to see, things were far worse. The political corruption was great. The moral, infinitely worse, and far more deplorable than the oppression under which the people were groaning. Religion was the one thought uppermost in their minds, but it was that of the hierarchy and the schools. The faithful few alone regarded the purifying and ennobling one which came from God. The nation outwardly recognizing, but inwardly disregarding both tables of God's law, had lost its grip on that living theocratic faith which alone could save it. Turn

which way Jesus would, His eye must have rested on that which made His heart sick. The high priests should have been conspicuous in holiness. But they were Sadducean in principle, and corrupt and venal, voluptuous, and haughty, proud and domineering in practice. Obtaining the office by adulation or purchase, and retaining it by flattery of Rome, they used it as the instrument of self-aggrandizement, and converted God's House into a den of thieves. They were despised by their rulers and cursed by the people. And the common priests were no better—save the faithful few. The other public leaders were equally bad. John Baptist called certain of them a "generation of vipers;" and Jesus Himself, later, unmasked their hideous vices, and denounced against them the most tremendous woes. Phariseeism had become a hollow mockery of eternal realities, and a cloak for corruption. Sadduceeism was but a refined skepticism. Pharisee and Sadducee alike cherished ungodly feelings, and vied with each other in fawning upon the Romans from whom they sought favors, but whom they hated bitterly. As were the chiefs, so were the people. They, too, sought place, power, money. They were content with a religion of externals. Vital godliness had almost wholly disappeared. The personal, moral, and national life were slowly wasting away. Nothing could save the nation save the reception of "the kingdom of the Heavens."

As Jesus became conversant with all this, His great soul was stirred with profoundest grief. What, compared with this, was the sight of smoke ascending in the blue sky, from burning towns

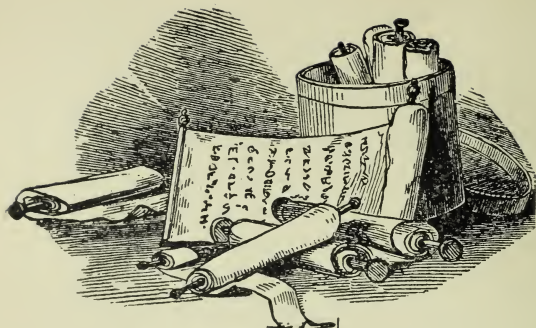
and farm-houses and hay-stacks? What the physical wrongs and outrages under which the people groaned? How often went up from His heart the cry, "How long, O Father, how long?" How burning the desire in His heart, which went out towards the people with infinite yearning, to rescue them from the ruin towards which they were rushing. How mighty the the longing to point out to them the true interpretation of the Messianic prophecies, to show that a living trust in God and a living obedience to Him were of infinitely more value than the strife of tongues, the intricate subtleties of Rabbinical lore, the observances of Pharisaical righteousness, or even the expulsion of the Idumæans and Romans. But He would take no step, except as Divinely ordered. No call had yet been given Him to act. And all this was one way through which He was being taught and disciplined for His stupendous undertaking.

But all this is wholly insufficient to account for His development. Nor were His surroundings, though a factor in, sufficient of themselves to explain it. They had no power to form that lofty character which He ever exhibited. The times were ready for Him, but He was not a product of the times. Concerning all this, in them and through them, but not of them and by them expresses the fact. He was a Jew. He loved His country and countrymen to the end. He came through, and was surrounded by Judaism all His days. But Judaism could not have produced Him. One of its products was Phariseeism; and it was nothing but stereo-

typed traditionalism, and inherently increative. The moment it left its own characteristic ground it perished. But Jesus was creative and progressive. And so little had He to do with Phariseeism, that, as soon as the direction and force of His character and teaching became known, it fiercely assailed and hated Him. Another product was Sadduceeism. But He and it had nothing in common. Nor did Sacerdotalism produce Him. He had no priestly blood in His veins; and the priestly caste, though the least noisy, was His most intensely bitter foe, and at last effected His death.* Nor was He a product of the institutions of learning. When He appeared as a Teacher, all were at once filled with amazement: "never had man spoken as this Man." Nor since has such truth been announced in such a way as He then put it forth. He spoke as one perfectly familiar with all knowledge. And while all true science and learning harmonize with His teaching, and all schools of thought recognize His vast stores of knowledge and profound originality, yet His teaching shows that He did not borrow from sciences and schools. We have no evidence that He ever attended any schools or colleges of the Rabbins. And what would they have taught Him? Tradition, legal technicalities hair-splitting subtleties, and scholasticism—all so worthless, that under His simple and divine common sense teaching the whole towering and useless structure fell to pieces. So unobtrusive had been His life, and so undistinguished in the reigning literature and learning, that the Nazarites,

[*See Holy Death, Preliminary Study.]





Scrolls used in teaching the young



SCRIBES IN THE TIME OF JESUS.

after hearing His first address to them, rejected Him upon the ground that He whom they had known from childhood, should make such high pretensions to being a prophet. And when about twenty months later, and after His fame had been spread abroad He visited them again,* He was again rejected on the same ground. They were astonished and offended at His, to them, assumption. They were acquainted with His family, its numbers, social position and education. This carpenter and son of a carpenter, who had no time nor opportunity for study, "whence hath He this learning? whence this wisdom? —questions which could not have been asked, had He been educated in the great schools (Matt. xiii, 53-58, Mk. vi, 1-6). Subsequently, in Jerusalem (Oct. A. D. 29), "the Jews"—John's designation of the Sanhedrists —as they listened to His teaching exclaimed, "How knoweth this man letters," *i. e.*, learning, *grammata*, "having never learned?" —*i. e.*, been in the great Rabbinical schools (Jn. vii, 15).

What were the forces then, that entered into His development, intellectual and moral?

The schools in which He studied were many—one of which we have already noticed—but His Great Teacher throughout was One.

He attended, doubtless, the elementary school attached to the synagogue. For ages the Jews had paid great attention to the education of youth. Besides the higher

[*The first rejection was April A. D. 28, (Lk. iv 16-32), the second one winter A. D. 29, (Matt. xiii, 53-58, Mk. vi, 1-6.)

institutions, elementary schools were found in every district, and attached to every synagogue. So important was education regarded, that an ignorant child was considered a disgrace to both parents and child. And it was so universally diffused, that few could be found who could not read and write, and who had not a knowledge of the Law. This was the great subject of instruction. Josephus, who repeatedly speaks of the subject, declares that the Law was graven on their souls from the beginning of intelligence, and that a Jew could answer questions concerning it more readily than he could tell his own name. And Philo's testimony, equally conclusive, is, that Jews were taught from their infancy, by parents, masters and teachers, in the holy laws, which, he declares, Jews regard as revelations from God.

The force of public sentiment practically made attendance upon these synagogue schools compulsory. Children were sent to them when six years old. And we may readily believe that Joseph and Mary regarded this noble, national custom. Jesus, we may say, would be found after that age sitting, with other Jewish boys, on a bench or on the ground, before the master who occupied a raised platform. With them would He be taught to read and write the sacred language, Hebrew, then no longer a living one, the Syro-Chaldæan, then the spoken tongue (Mk. v 41, xv 34, xiv 36), and the Greek also, a language in constant use in both Galilee and Judæa—and whose use by all the New Testament writers shows how widespread it had become since the conquests of Alexander. He would be also taught in the

THE JEWISH SCHOOL







EASTERN WASHING-VESSELS.



WATER-POTS



A Summer House Near Nazareth.

Hebrew Scriptures, especially in the Law; and may also have had some instructions in those traditions and in that Rabbinism, whose worthlessness He, afterwards, so thoroughly exposed.

He was taught much in the school of home. That house, doubtless, was like all the houses of the plainer people—a stone structure, square, two stories high, flat roof, surrounded with a low wall, and having thick walls to be cooler during the scorching heats of summer, and which enclosed a small area, called a court. Creeping vines clambered along its sides, and over its court roses and the clematis intertwined. By its side, or in its front, a small terraced garden brightened the scene. The house was furnished in the usual oriental style—mats on the floor, couches along the sides, in the center of one of the rooms a small stand on which the food was placed, and the invariable water-jar and wash-basin. Every thing in and around the house indicated the absence of wealth, but not the presence of degrading poverty. The pictures, found in books and sermons, descriptive of Jesus' extreme poverty are as distressing as they are incorrect. They seem to be founded upon His own remark, "the Son of Man hath not where to lay His head"—a word spoken after He had entered upon His voluntary self denying ministry. He had not then, because it belonged to His calling not to have, a house of His own. But Mary most probably possessed property in Bethlehem, and Joseph owned the house where the family lived.* The family was not rich.

[*See note, pg. 51 and 114; also Lk. i, 56, *Grk.*]

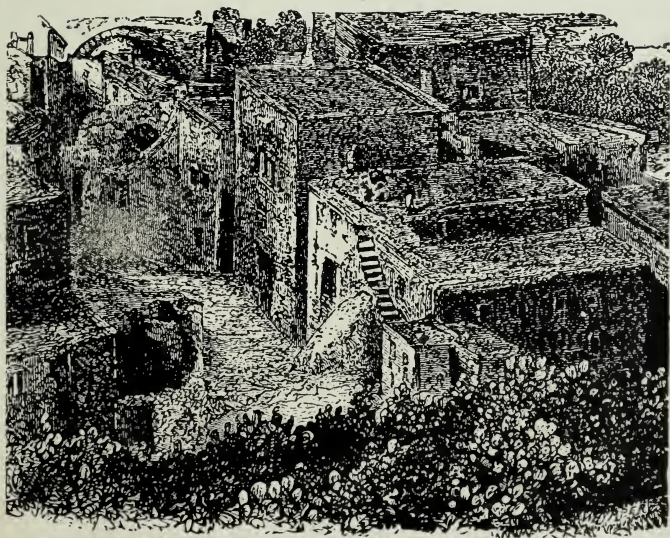
But it was not abjectly poor. And while Jesus wrought at His trade He surely earned a comfortable living.

But though there was nothing remarkable about the house itself, there was much as to the character of its inmates. It was the home of "the Holy Family." There Jesus lived for thirty years. There God was honored, and piety ruled. The annual attendance upon the feasts at Jerusalem shows that all religious duties were faithfully observed. The taking of Jesus with them when He was twelve years old shows their attention to His religious training. In that house nothing sordid, or savoring of meanness or impurity, was ever found. From His parents' lips He learned, from His earliest years, the precepts of the Law, and in their saintly lives saw exemplified the beauty, dignity and power of holiness. He loved, and was loved by His mother most tenderly. From her He received lessons of the richest value, and her words could not but arouse all His powers of thought. He had also both sisters and brothers—the latter of whom, at least, did not believe on Him up to the time of His death—whose filial affections seem to have been always deep and tender, and to one of whom He made a personal manifestation after His resurrection.* He was very happy in their com-

[*If the reader will turn to Matt. xii. 46-50, xiii. 55, 56, Mk. iii. 31, vi. 3, Lk. viii. 19, Jn. ii. 12, viii. 3, Acts. i. 14, 1 Cor. ix. 5, Gal. i. 19, he will see the many references to the brothers and sisters of Jesus. They are never called *anepsioi*, *cousins*, or *suggeneis*, *relatives*, but uniformly *adelphoi*, *brothers*, and *adelphai*, *sisters*. They are always seen in connection with Mary, as if her children, a fact implied in Matthew *eos*, *until*, and *proototokon* *first-born* (i28), the latter word found also in Luke ii. 7. He had at least two sisters, (*adelphai* plural) both married, when He entered upon His ministry, (Matt. xiii. 56); and their names—so tradition says—were Esther and Tamer. His brothers' names as given, are James, Joses, Simon, and Judas.]



INTERIOR OF AN ANCIENT HOUSE.



HOUSES IN NAZARETH.

in

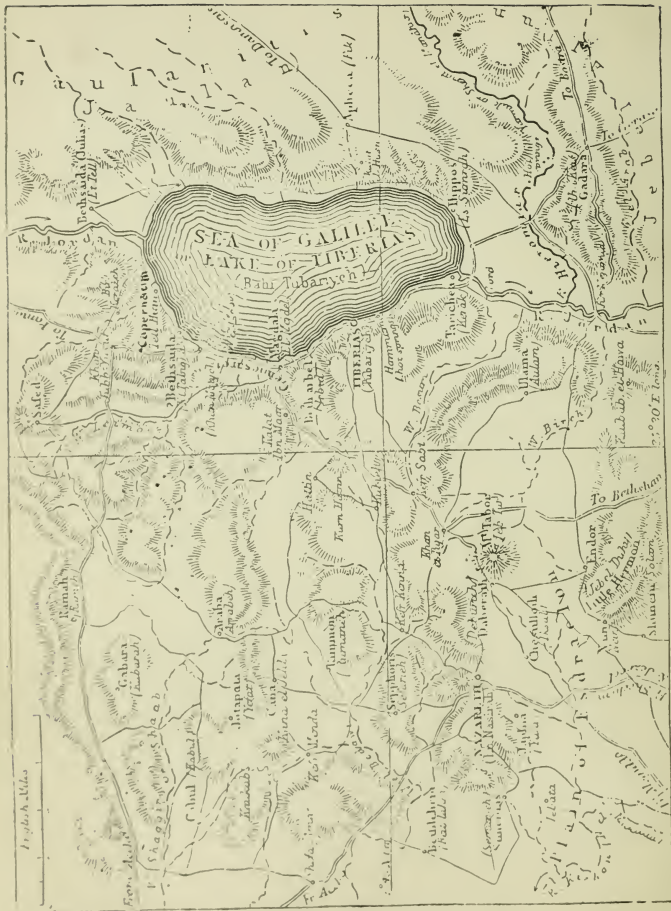
pany, and at home. Years afterwards when meeting the tremendous issues of His life, the relief which the sight of childhood gave Him, the strong attachment to children which He ever exhibited, and His words about their simplicity and innocence, were proofs and products of the happiness of His own joyous childhood at home. And in that sweet home He grew all silently. From the divine germ planted at His creation in His being, and which itself grew as naturally as a flower from its bud, His life unfolded itself day by day. There was nothing fitful or sporadic. There were no accretions from without. The growth was vitally from within. That illustration which He gave His disciples was a perfect picture of His own development: "consider the lilies, how they grow." As silently, steadily, without toiling or spinning, they push upward their stock and stem with their most delicately interwoven strength and grace, until at last they are crowned with flowers of the most exquisite purity and loveliness, so though the successive stages of youth, His life-development went on without any care or anxiety as to growth, until the bloom and fragrance of His manhood heightened and glorified all.

The lessons gathered in the school of business were many and valuable. From His childhood had He been trained to industry; and His system of truth is strongly condemnatory of idleness. Not industry, but idleness was degradation to a Jew. All sons were brought up to an active calling. If not agriculturalists, they became trademen and mechanics. Those industries were associated with the highest social ranks, and most

eminent respectability. Though the arts of a barber, and perfumer were considered undignified, and some trades were less respectable than others, yet none but freemen were allowed to engage in them. And laborious study and great teaching were found constantly linked with honest toil.* Rabbi Phineas was a mason, and was chiseling stone when chosen High Priest. Rabbi Simeon was a weaver, Rabbi Ishmael a needle-maker, Rabbi Jochanan a shoemaker. The great teacher Hillel supported himself by his trade, and the great apostle Paul earned his living by making tents. It was therefore wholly in accord with the noblest Jewish ideas that Jesus was brought up to a trade. He was taught His father's handicraft, a worker in wood, and was known in Nazareth as *ho tektoon*, *worker in wood*, the definite article *ho*, indicating that He was well-known as such.† And tradition, as handed down by Justin Martyr, tells us that He made ploughs and yokes, "thus teaching men," says Justin, "the importance of an active life, and setting before them symbols of righteousness." And His handicraft, which had a part of its functions in the synagogue and Temple, was one of those noble trades, from the learned in which, it was lawful to elect High Priests. It enjoyed the same sort of repute among the Jews that is given with us to the ministry and learned professions, and was often adopted as a calling by men of noble birth. It is therefore no

[*Lightfoot, on *Mk.* v. 13.]

[†This is the T. R. of *Mk.* vi 3. Some versions have "the son of the carpenter."]

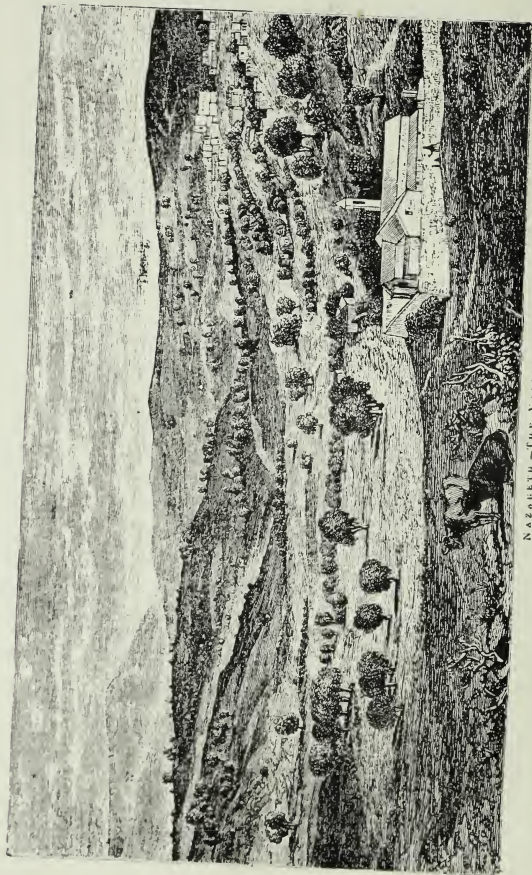


COUNTRY ROUND NAZARETH, AND THE SEA OF GALILEE.

sign of degradation, poverty, or intellectual inability to grapple with studies, that Jesus learned this trade, and in it by His own hands ministered to His own, and His mother's necessities. For tradition says that Joseph died when Jesus was twenty, and that henceforth she was dependent mainly upon His labor. For two of His brothers, Jude and Simon were married before their father's death—so tradition says—and had families of their own to support. Thus, by His own example in bread-winning, He dignified and ennobled manual labor, and made it most truly and forever honorable. And knowing Himself, by daily experience, both the exactions and rewards of daily toil, He could enter, fully, and by the power of a living sympathy into the daily life of the noble army of workers. His workshop was a fine school, His trade a fine teacher. There, day by day did He gather up lessons, and was disciplined mentally and morally, and made physically robust and manly. While His hands were occupied with tools, His mind and heart were occupied with those lofty themes, which, when afterwards enunciated, came forth with all the freshness of a new revelation.

Thirdly, the school of creation. He was a most enthusiastic lover, and most earnest and observant student of nature. It, with its mysteries of inorganic and organic life, was to Him a holy book, teeming with instruction, the work and reflection of God. His affectionate fondness for it is constantly apparent in His teaching. And its pages, spread out before Him in His Galilæan home, afforded Him unwearied delight.

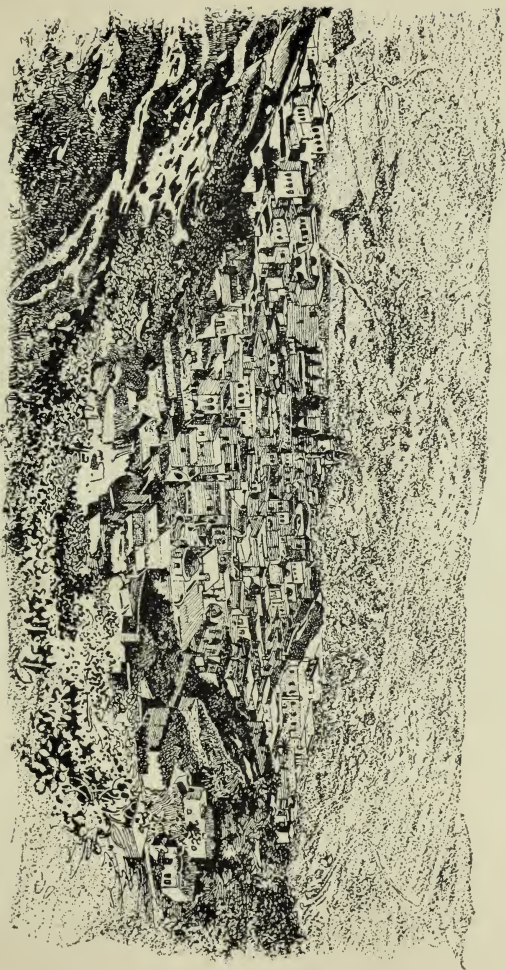
Nazareth, nestling in its amphi-theater of hills, must have been in His esteem, what it was in Jerome's (A. D. 140), and was by him called, "the flower of Galilee." The atmosphere was soft and balmy. Nature's repose was over all the scene, undisturbed only by such sounds as the patter of children, the songs of sweet-throated birds and the songs of the harvest home. In the hollows the pomegranite flourished, so did the olive and fig. The slopes and dells were carpeted with green. Flowers in profusion toned down the nakedness of the rocks. And the prospect from the top of the precipitous ridge—from which afterwards the citizens tried to cast Him down, and on the eastern side of which Nazareth impended over its paradisaical vale—was exhilarating thought-suggesting, unsurpassed in extent and beauty by any view in Palestine. Travellers are unanimous in expressions of admiration. A few miles northwest was Gath-hepher, the birth place of Jonah. Looking north the eye swept over a plain, rich in the beauty and verdure of pastures, grain-fields, gardens, and fruit-bearing trees, skirted on its western borders by the cities of Sepphoris and Cana of Galilee, full of business activity—the latter to become famed as the scene of His first miracle. Beyond this plain swelled up the "Highlands of Galilee." Yet sixty miles further north towered the monarch of the sacred mountains, Great Hermon, lifting high its snowy head ten thousand feet above the level of the sea. And farther yet north Lebanon's cedar-covered slopes and snowy crown stopped the view. Toward the east lay the fertile plain of Gennesaret,



NAZARETH—THE VALLEY

Good 25 14 146 141

EARLY MORNING. NAZARETH.





MOUNT TABOR

smiling in its luxuriance, and rose in succession the swells of Gilboa, the summit of Little Hermon, and the bold round top of Tabor standing apart, uplifted into the pure air of the resplendent heavens. Beyond these was the sea of Galilee, whose bosom was covered with sails, whose western hills were crowded with cities, and whose eastern hills showed the dim outlines of their precipitous sides in the glow of the western sun. On the south, the wooded hills at His feet sank down in rugged or graceful slopes until they were lost in the plain of Esdraelon, covered with grain-fields or carpeted with green, and tapestried with flowers, and rich in every part with historic memories. Over it the eye ranged, south-eastwardly, to the mountains of Samaria, and in the distance to the distinctly-seen mountains of Moab; and south-westwardly, to Mount Carmel, forever associated with Elijah's name, beyond which lay, as a mirror of molten silver, the Mediterranean, over whose bosom swift ships were to carry the tidings of His salvation to Europe, whence they were to spread over the world. Most of the objects in sight were yet to rejoice in His presence, and be immortalized from their association with Him. But then, that view was was one of His schools. Mountains, seas, uplands, green and fragrant glades, picturesque glens, bountiful harvests of grains and fruits, flocks and herds, a crowded population, busy in husbandry, commerce, trade—these, and the charming seasons were pages in the great book of Nature which Jesus studied day by day.

And His illustrations show how closely He studied

them, how fresh and strong the impression they made upon His mind and heart, how true His insight into nature's facts, and how clear His discernment of their true relation to God and to man. Nothing escaped His eye, and every thing gave a lesson which He learned. The appearances of the sky, natural features and products, the lilies of the field, the fields white to the harvest, the vinyard, vine-, and wine-press, the fig-tree, the sheep in the fold, and lost, the wolf, the foxes, the birds of the air, the hen gathering her chickens under her wings, —these, with many other objects of nature, animate and inanimate found a place in His discourse. In the seed-sowing He saw an illustration of God's quickning power, in the rain and sunshine, of God's impartial goodness, in the birds, of God's kindness to all His creatures. The harvest was an image of the greater harvest. And the lily He clothed with a new beauty before which the greatest human splendor vanishes. To Him all nature was glad with the life from, and vocal with the praises of God.

And closely did He study that great page of nature, man. It is usual in books and sermons to represent Galilæans as inferior to the Judæans. The impression seems to be founded upon Matt. xxvi, 69, 73, Acts ii, 7 and Jn. vii, 41, 42, 52. In the first of these there is nothing more than the same as a New Englander's saying to a Southerner after observing his accent, "You are from the South." In the second, the surprise expressed, is, that men of one nationality could speak so many different tongues. And in the fourth, the question in vs. 41, "Shall the Christ

come out of Galilee," is urged as a proof that Jesus could not be He, because Scripture had declared that The Christ would come from Judæa vs.42; and the angry word to Nicodemus, in vs. 52, was simply not true. But these passages, seen in the light of the fact that the Galilæans were, equally with the Judæans, Jews, were as faithful in attendance upon all the feasts, and as zealous for the Law, and were possessed of as many schools and Rabbis, do not suggest the idea of ridicule contempt, or uncouthness of speech. Nor has the idea that the Judæans looked down upon the Galilæans, any foundation in any evidence furnished by the earlier Jerusalem Targums*, nor by Josephus. And the idea is inconsistent with many facts given by him.†

It is true that they had unamiable traits of character. But they were more active and enterprising in business, freer in faith, happier in life, and larger minded than were their Southern brethren. Galilee was a highway through which the stream of commerce was constantly flowing. Representatives of foreign nations resided there. In some of the cities many Greeks lived, and Greek culture was found;‡ and Roman citizens and soldiers were a common sight. Thus, various influences were at work which affected the Galilæan character; and it was more susceptible to foreign influences than the Judæan. These influences did not in the slightest degree affect their faith. But it led them to turn more

[*Compiled A. D.350-400. The Babylonian Targum was compiled A. D. 500.]

[†See Bell. Jud. 2. 3. 1. 12; 12, 3. 4. Ant. 17-10-2.]

[‡Jos. Vita 15.]

and more to its ethical side, as represented by the prophets. This it was, that brought them into a sharp contrast with the Judæans, who turned more and more to the priestly side of their faith, and whose strong hold was the ritualistic service maintained in Jerusalem.

This was the type of men Jesus had for a study day by day. It was from these Galilæans that He drew His first disciples. They were a type of men of strong character, generous in disposition, chivalic in bearing, firm in purpose and in the main, of high and noble aims. He saw them in their daily occupations. The sower sowing, the gardener waiting for fruit, the vine dresser pruning his vineyard were living types of divine truths. The Dives and Lazarus, the prodigal son, the two sons had all been people with whose history he was acquainted. And these, as also the significant fact that woman in the most critical time of her life He exalted into a type of the highest character (Jn. xvi, 21) show how deeply He entered into and how much He learned from the sorrows and sufferings of men, as well as from their follies, weaknesses, and their sins. Nor was He a stranger to their joys, nor unobservant of any good which was manifested. He delighted in and learned from the plays of children, the reciprocities of social life, the gladness of the bridegroom and bride, and commended the conduct of the good Samaritan, and the faith of the Roman centurion.

Home, nature, man, these great books He studied thoroughly. From every thing of good and great which they contained He drew nourishment. And from these books He received something of that freshness, frankness, openness, and that genuine human sympathy which manifested itself in kindness to all, and in intense

yearning after man, to lift him out of his sorrows and sins up to Himself, and to God.

But these schools and books were not all. Other schools there were in which He was a scholar, and another Book there was which He profoundly studied. It was regarded as a sacred duty resting upon parents, and a duty which no one else could discharge, to give every child a knowledge of the Scriptures: "These things shalt thou diligently teach thy children" was ever ringing in parents' ears; "Thou shalt talk of them &c. (Deut 6:7-9). And the greatest care was taken to see that every child was thoroughly instructed in the Holy Scriptures and in the doctrines and rites of their faith. They were drilled into the child until he knew them by heart. Josephus declares that few they were who could not answer any question respecting the law. Soon as a boy began to talk his parents began to instruct him in the word. At once then, said Rabbi Solomon, "his father ought to converse with him in the sacred language, and begin to teach him the Law. If he does not do this he seems to bury him." And Rabbi Judah said, "the boy of five years of age ought to apply to the study of the Scriptures." Thus early was Jesus instructed. He, like Timothy, from a child knew the Hebrew Scriptures. And during all His silent years they—His only books—were His unwearied delight—His study by day, His meditation at night, and His ready resource. He knew them intimately from beginning to end. He quoted from them freely, and from every

part.* They were the armory whence He drew His weapons of defense and attack. They were the authority by which He supported His words. And the freshness and force with which He used them, showed, while it carried conviction to all not wilfully opposed, how thoroughly He had made them all His own. They were the song, support, comfort, and food of His soul. They penetrated the very depths of, and completely filled and moulded His whole being. From them through the teaching of The Spirit, He drew the inspiration of His mission. In them He saw that the "musts" of His life were all penned down centuries before His birth, that His coming, and all it involved were all foretold in promise, prophecy, symbol and type. Through them He became aware of the stupendous fact that He was Emmanuel, "God with us;" and that He was to be "the Man of sorrows and acquainted with grief;" the lowly One, despised and rejected; the resisting One whose life was to be one protracted struggle with the Great Enemy; and the Bearer of sin, who must lay down His life amid soul-sorrows the most appalling, and physical agonies the most severe.

And this suggests another school in which He was developed—the school of sorrow. There, He, the First-born of the whole creation (Col. i, 15), though He were

[*If the reader will examine the table of passages in the Old Testament, quoted or alluded to in the New, found in Bagster's Bible, Large Edition, he will see that Jesus quoted twice from Genesis, twice from Exodus, once from Numbers, three times from Deuteronomy, seven times from the Psalms, five times from Isaiah, twice from Daniel, once from Hosea, once from Jonah, once from Micah, once from Zachariah, and twice from Malachi.]

a Son, learned by the things which He suffered that first and finest lesson, obedience, (Heb. v. 8). And though He was in this school all His life, and received its greatest lessons toward its close, yet, it was also in this school that He, during the period when He was developing through the stages of childhood and youth into the maturity of His manhood's prime, learned most important lessons.

Thus were these years, most important because in them His public life was rooted, passed tranquilly by. Day by day was He gathering knowledge from every quarter, and advancing in wisdom as He was increasing in years. He was receptive of influences from without. But they could give neither direction nor bent to His development, which was from the life within. And that life could find its nourishment only in God: "He shall grow up before Him as a tender plant, and as a root out of a dry ground." Hence His communion with God was incessant. In nature, the Scriptures, synagogue-, and Temple-worship, and in the secrecy of the closet-prayer He communed with Him, and about every thing. From Him He received successive supplies of wisdom and grace. All things that came before Him He examined in the light, and weighed in the balances of the heavenly sanctuary. Thus, was He enabled to estimate all things at their proper value, as estimated in heaven. There too, He was studying at the same time the mystery of His being, and the object, end, and methods of the accomplishment of His mission. He was also learning those great lessons of entire self-

denial and self-forgetfulness for the good of others, of sweetest patience and submission to His lot, of implicit obedience and entire consecration to God, and immovable confidence in Him, ever conspicuous in His life. And He was at the same time acquiring that intimate knowledge of the cosmos which He had come to rescue from Satan's usurpation, and of man whom He had come to redeem, without which He could never have entered successfully upon His extraordinary career.

Mighty were the movements, mental, moral, spiritual, going on within the silent Man. Every thing was under the immediate guidance of The Spirit, who was fitting Him for His task. He was living in a world to which all else were strangers. No wonder His own family could not understand Him, much less His neighbors and friends. They saw that His temperament was calm, His step even, His deportment that of One of superior mould. They saw that He kept Himself wholly free from all entanglements. They could appreciate His sunny disposition, kindly ways, tender regard for others and His charm of manner which made Him the delight of His family and friends, and the light of His home. But as they beheld in Him that majesty blended with meekness which characterized His public career, as they looked upon that massive brow, or open countenance, or into those penetrating eyes which seemed to be ever looking into eternity, they must have been awed. They must have felt instinctively that though with, He was not of them, and that the distance between Him and them was infinite. And as they saw

Him going to and from His work, or resting at home, or standing upon the brow of the hill, studying nature and drinking in life and freshness with every sense, they must often have mused, or inquired among themselves, what manner of man He was to be.

But so quiet and unobtrusive was His life that He seems not to have been known beyond Nazareth. And even those who had known Him from childhood were startled and amazed when He burst upon the world as the Light and Life of men.

SECTION XI.

THE PREPARATION OF JOHN BAPTIST FOR HIS MINISTRY, AS JESUS' FORERUNNER.

Time: B. C. 4—A. D. 26. Place: The Wilderness of Judæa.
Luke i, 66, 80.

The hand of the Lord was upon (with, R. V.) him, *John*.

And the child, *John*, grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

The time was rapidly approaching when Jesus was to leave His quiet retirement for that life of incessant toil and strifes and sorrows which ceased only with His death. This approach was to be heralded by one of whom we have heard nothing for thirty years. His ministry, it had been declared before His birth, was to be threefold: (a), he was to announce the approach of the kingdom of God, and of the Messiah. The angel had mentioned, not as a quotation from the prophets, but as something new, (Lk. i, 19), that he was to go

before Him "in the spirit," *i. e.*, be alike animated, "and power," *i. e.*, energy of character, as moulded and moved by, the spirit "of Elijah." He was to have the purpose and power to do all that Elijah himself could do, to make ready a people, &c.* In this his prophetic character was manifested. (b), He was to call the people to repentance, and give a knowledge of the coming salvation. Of this righteousness the law was the standard. And as he was to show how this law had been broken, and to awaken in men the sense of sin and of the lost good, and to arouse them to repentance, and thus to prepare them for the Messiah, he must himself personally see the wretched condition of the people, and the causes of it. Thus was he to be the preacher of righteousness. And, (c), he was to point out, and make known the Messiah when He appeared. This was to be the culminating point in his ministry. After that Jesus was to be the chief figure. He was to increase but John was to decrease.

For this great work John was prepared by the Lord, as the brief summing up concerning the years of preparation shows; "the hand of the Lord was upon him." This was the secret of his development. "And the

[*This statement declares not what he would, but what he could do. Owing to his and Jesus' rejection by the heads of the nation this purpose partly failed. John did make ready a people prepared &c. But he failed "to turn the hearts of the fathers to the children, &c." These words, though now spoken from heaven, had been already spoken through the prophet (Mal. iv, 5, 6). And since God's purpose must stand these words must yet be fulfilled; not in or by John Baptist, but in and by Elijah himself: "he shall go" &c.]

child grew, and waxed strong in spirit:" this states the direction of that development; "and was in the deserts until the day of his showing unto Israel;" and this tells where that development was matured. These are the great outlines. Let us try to fill them up somewhat, by hints furnished by certain facts, such as the words spoken concerning him before his birth; the priestly and righteous character of his parents; the Divine call to Nazariteship, and to a preeminently holy position, as the preparer of the way, and herald of The Messiah; and the political and religious condition of things in the Holy Land.

From his childhood he showed those high mental and moral characteristics which are preludes and prophecies of coming power and greatness among men. He was thoughtful, studious and grave. In the elementary schools which, in his day, all Jewish boys must attend, he would be taught, along with the elementary branches, the Hebrew language and Scriptures. And from this school he may have passed into the higher schools of the Rabbis, and have there become familiar with Rabbinical lore.

He occupied, by the right of birth, a position in the very highest rank of society, and was accustomed from childhood to that refining culture found only in such society. In his father's house he constantly saw the play of the purest and loftiest principles, and the finest example of saintly lives, and learned from lips revered the wonderful story of the theocracy. His attendance upon the synagogue-, and Temple-service was constant from

his earliest years, and he observed all the ordinances of public worship, and all the commands of the moral law, from inward loyalty to God.

All this might be said of many another Jewish lad of that day, similarly circumstanced. But John was apart from them all in this: before his birth he was divinely designated, and just after his birth he was by his parents devoted, to life-long Nazariteship; and in his early years he took upon himself the Nazarite vows. No grape, nor grape-juice, nor intoxicant ever touched his lips. No sissors ever came upon his head. No boyish pastime nor social amusement ever occupied his attention. "He came neither eating nor drinking." From a child, fully, only, always, was he devoted to God. Nazariteship separated him from those who, under usual circumstances might have been his companions. And this separation was widened by the fact that his whole life was guided and moulded by The Spirit with whom he was filled from before his birth. Through His enlightenment the Scriptures, which he constantly studied with the most profound interest, were opened to his understanding. He became intimately acquainted with, and deeply pondered God's revealed thoughts. In their light he estimated things around him. That light Rabbinism could not stand. Freed, from the first, from the fetters of ceremonialism, he saw the true symbolic import of the sacrificial rites, and the true significance of the theocratic history. The simple, Divine requirement, "love mercy, do justly, walk humbly with God," shivered the structure of Pharisaic righteousness, and thus

showed its worthlessness. He kept close to the Scriptures. He allowed them to exert their full and ennobling influences upon him. Through this, and through prayer, through the force of a saintly example at home, and by the supply of The Spirit, his life developed into a solidly holy, great and heroic one—a life inspired—a life which, though not free from human weaknesses and failings, was truly God-like and sublime.

He lived, he walked in the light of that God to whom he was unreservedly consecrated. In that light his vision was clear. And his eye being single, he saw truly the signs of the times, and the condition of the people. He saw that they had fallen far from the exalted position of their high calling; that subtleties and traditionalism had taken the place of the simple, clear, and healthy precepts of the God-given law; that the sacrifices had been changed from their God-appointed object as means and types, and had become an end; that intolerance and corruption characterized the hierarchy, hideous vices, under the cloak of piety, the Pharisees, scepticism the Sadducees, libertinism the Herodians, and a general decay of living faith and a godly life, the people. Turn which way he would, his eye saw nothing—save only the faithful few—which could recall the grand life which he found delineated in the glowing pictures of the prophetic pages, and which the nation had exhibited in its purer, nobler days.

As these thoughts continually pressed themselves upon his mind and heart, he found himself a solitary in the midst of the people. With things as they were he

could have no fellowship, nor any companionship with those who supported them. The spiritual life whose pulses he felt stirring within him, demanded a full and unfettered development; and for this it could find no nourishment, and no freedom for growth, in the systems in vogue. The lofty life to which he aspired was altogether beyond their range. From the God-given system the life was gone, and it was reduced to the most hollow of forms. In them now was no ability to help him up, or to draw him nearer to God. He must get out of them; get where he could keep himself free from the moral defilement of the times; get where in the solemn stillness of the desert, and alone in the presence of, and in communion with God, he could grapple with the tremendous moral and spiritual problems which pressed upon him, demanding solution. He had every thing to make his home in Hebron a happy one—loving and venerable parents, high social position, a near entrance upon the priesthood and a sufficient competence. But his heart was sick. The sins, sorrows, sufferings of the people, and the impending woes, “the coming wrath,” pressed most heavily upon his heart. Not society but solitude alone would suit the holy Nazarite. He looked back through the centuries to the times and life of Elijah. He saw that he was raised up the man of flint and fire for the times. He studied him, the man in whose “spirit and power” he was to act, the man of the mantle and the shaggy hair, the man who fled from men to live alone with God, the man whose overburdened soul peopled the air of the solitudes with liv-





ENGEDDI

ing prayers, the man, the storms in whose heart as he trembled and wept over the the idolaties of Israel made him insensible to the rain storms which beat upon and swept over his mountain home, in the uninhabited heights of Gilead. Like him, he, impelled by The Spirit, put away the robe of his family and of his order, put on the garb which had been worn by Elijah and the prophets, and fled from his pleasant home and the haunts of men far into the wilderness.

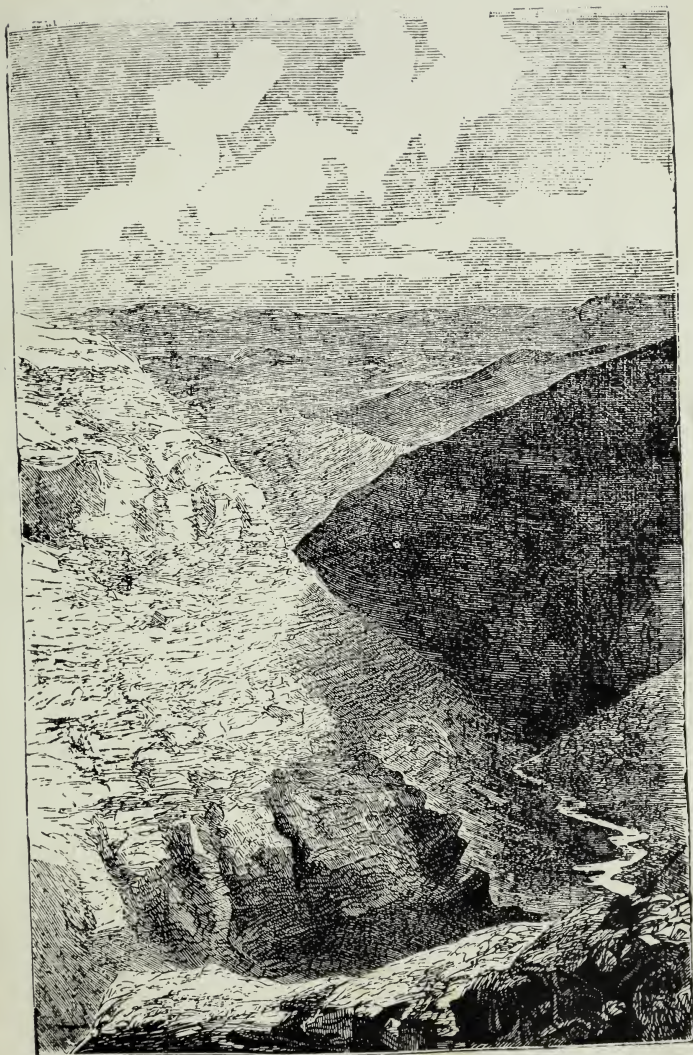
We have no data to determine the time when. But not improbably it was about the period when he, according to the custom, would have been introduced into the priesthood. Priest he would not be. Greater than any priest he became, "a prophet, yea, and more than a prophet," a Voice, and the announcer of, and preparer of the way for The Lord. The place where he fled was "the wilderness" or "desert"—a general designation of that area called "the wilderness of Judæa." In another part of it he afterwards began his preaching. The mountain part of it desolate and very thinly inhabited he now made his home. It extends over the whole eastern part of the province from near Jerusalem and Jericho down to the Dead Sea and southern desert.* The best of it will yield but a scanty vegetation of those plants which require no water. The rest of it is bare. The gorges, filled with rushing torrents during the rainy seasons, are dry the rest of the year. One spring only is found in all that region, "the spring of Engeddi," or "the wild goats." One or two kinds of birds, and two or three

[*Jos. Bell. Jud. 4-8-2-3.]

kinds of animals compose the animal life of that region—save locusts and wild bees, which are found there in great abundance. To some of the almost inaccessible solitudes of this wilderness John fled. There, in some cavern-shelter, near by some hollow which held the rains, he made his abode. There, year after year, he lived content with his scanty clothing and scanty fare. The former was a camel's hair cloak, such as prophets from the time of Elijah wore (Zech. xiii, 4, *mar.*). It was of the coarsest texture, but closely woven, and admirable to keep out heat and cold and rain. It was held fast around the body by a girdle of untanned leather, such as is yet worn by the Bedouins. The fare, that which the desert afforded, "locusts," a food legally clean, "wild honey," and water from the rock.

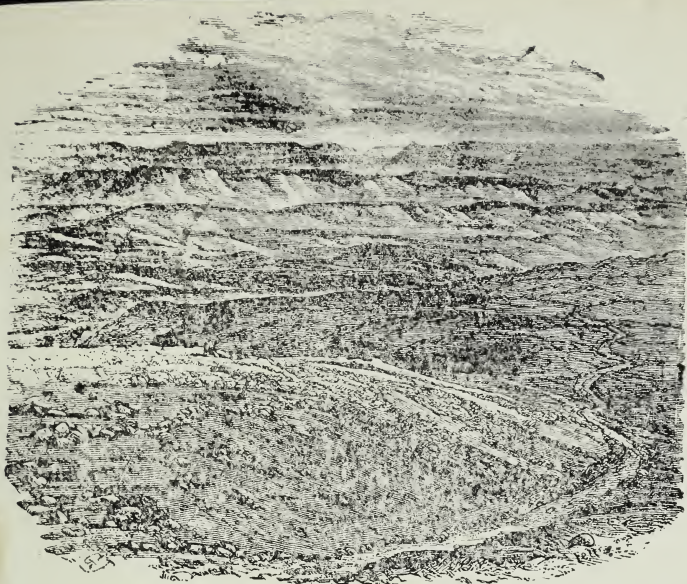
There, first of all, he sought to take heed unto himself. That he might be thoroughly fitted, physically, for all demanded of him, he, by his rigid self-denial, kept under his body, and brought all his passions into subjection to his nobler powers. Then, he next sought to be thoroughly pervaded and controlled by truth and righteousness. Had this asceticism been merely an end, he would have been different in no respect from the Essenes—the monks of Judaism. About them, and their teaching, repose and purity of life there was something noble, something that elevated them by a great distance from the popular, sordid life and varnished moralities, and something, too, which helped to prepare the way for the new kingdom. But the Essenes looked not beyond themselves. They refused to be caught in the flood-tide of worldliness, but they refused, also, to do anything to arrest it. The system was essentially uncreative, and, hence, powerless to help others. John may have known and often met them. But he moved

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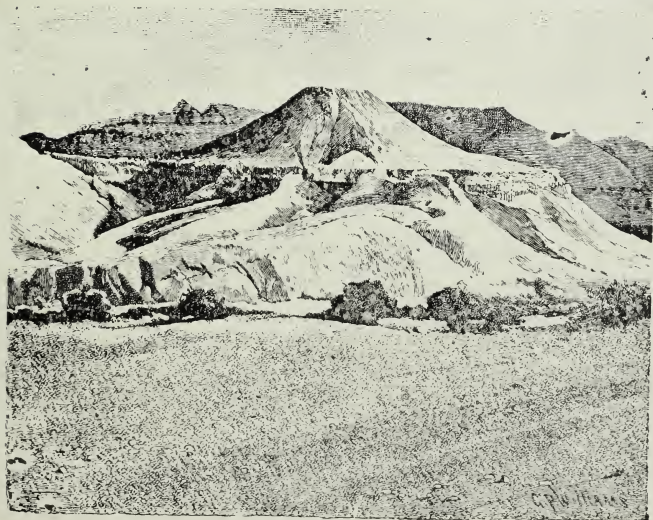


THE WILDERNESS OF JUDÆA,

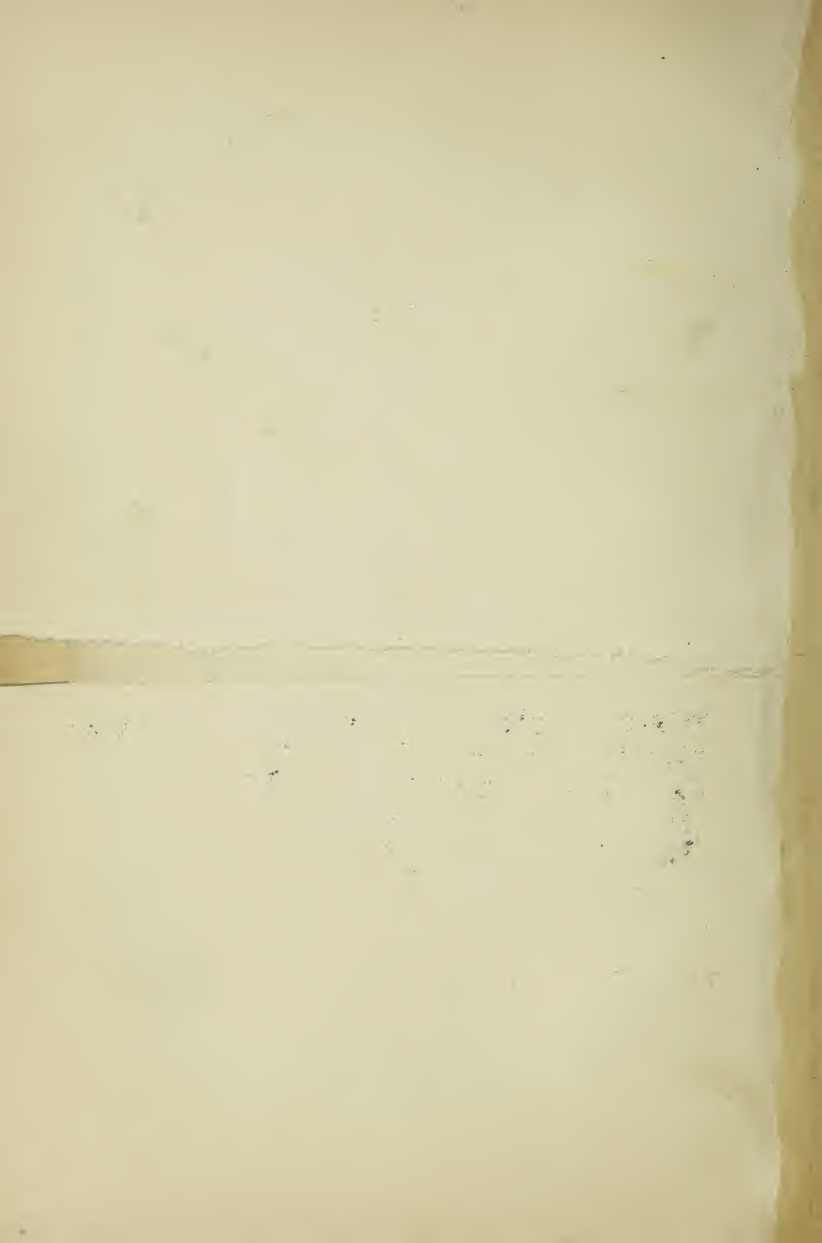
From the mouth of the Cave of Adullam, looking eastward, to the mountains of Moab beyond the Dead Sea.



WILDERNESS OF JUDEA.



THE WILDERNESS



in a different orbit, and lived apart from them. He felt for others; and from his outlook looked upon them with a pitying eye. The oppressions under which the nation groaned from the foreign domination were terrible. But this was the result of their sins; and these pierced his soul with an agony such as the oppressions could not inflict, and none but noble souls can feel.

His frame being invigorated by the pure mountain air, his mind filled with the majesty of God, brought home to him by the wide sweep of vision, and by the expanse of the limitless heavens, and his soul attuned and calmed by communion with Him, he could view things in their true light, and weigh them in the balances of sanctuary. He saw that the abounding corruption was increased by the people's acquiescence in the Herodian policy. This was the establishment of a great and independent empire in which the power of Judaism would subserve the consolidation of the state. This policy in the hands of Rome was changed so far as to make Judaism subserve its imperial aim. The high priests were appointed and deposed to meet political ends. The occupants of the office used it for personal ends, and it had lost its sacred dignity. The priesthood as a body was venal and proud. The religion thus degraded into an instrument of unscrupulous ambition, lost its power to quicken and lift up the soul. The visible glory had gone from the Temple; the ark from the Holy of Holies. No response came from the Urin and Thummim; and the voice of prophecy was hushed. Scepticism was abounding. The law was still read in the synagogues, but it was expounded by tradition, and had lost its hold upon the heart of the people. They were more occupied

than with it, with the ceaseless conflicts between the sects and parties into which the nation was divided, and which manifested that trivialities had taken the place of the Divinely-given realities. And for leaders they took the blind and bigoted Pharisees who, with themselves, would fall into the ditch.

As from his lofty moral position John surveyed the whole scene, all this he saw, and much more. The nation was sick with sin, and full of wounds, bruises and putrifying sores. He saw also what was needed, not political, but spiritual healing, not emancipation from Rome, but deliverance from corruption and sin, not a political Christ, but the long-promised Messiah of the prophets. He alone could save the nation. He could do this only by saving the people from their sins. This He could do only by their acceptance of Him, to the end, and in the accomplishment of the purposes, for which He was to be sent. This they could do only by being prepared for Him by a return, through thorough repentance towards God. When and how could they be thus prepared, and by whom? When would He appear? From his parents he had learned all that the angel had told them concerning his own relation to the expected Deliverer. But when, and how should he go before Him? Mighty questions these which deeply agitated the solitary great heart. As by "the books" Daniel understood that the seventy years' captivity were about to end, so by the signs of the times, interpreted to him by The Spirit, John knew of the near approach of The Messiah. As did Daniel formerly, so now did he:

“sought the Lord with fastings and supplications and prayers.” His strong frame, quivering with its great burdens, was prostrate before God. With strong cryings and tears poured he out his soul. The great tears streaming down his rugged cheeks showed how intense were his emotions as he was pleading with God for his own kindred, as he, making their sins his own, confessed them, and besought Him to bring them to true repentance, and to prepare a people to receive the Messiah when He appeared.

Through such deep waters of experience was John prepared for his mission. His own soul was lifted far above the region where either the fear or the favor of man would effect him. It was brought into the state of complete rest in God. He had a most vivid apprehension of His presence and nearness, of His infinite majesty and omnipotent might. To him came the call to, and a clear understanding of the nature of, his own mission. He must summon the nation to repentance. He must call upon the people to prepare in the desert of earthiness a highway for their God. To him came revelations of the constitution of the Person (Jn. i), the character of the mission, and the near approach of the Messiah. Then came the consecration and strength for his work. His soul was braced up to sustain the burdens, responsibilities and self-denials of his most tremendous position, to discharge unhesitatingly all its duties, and to learn that hardest of lessons for human nature to learn, viz, to recognize gladly his own displacement from a high position of influence by the mightier

One whom he would introduce, and that the entrance of that Other upon His career would be the culmination of his own ministry and life.

Thus fitted to expound moral duties. and teach people the knowledge of God, he was ready, when summoned, to show himself to Israel.

SECTION XII.

Facts connected with Jesus' introduction into public life. John's preface. Luke's preface. John Baptist preparing the way for Him. Jesus' baptism. Jesus' conflict with Satan. John's testimony to Him given to the deputation from the Sanhedrim. John's testimony to Him given first to the multitude—the next day given to two of his disciples. Jesus gathers His first disciples—He returns to Galilee.

THE EVANGELIST JOHN'S PREFACE.

John i, 1-8.

The Logos } In the beginning was (*een* existed) the
and God. } Word, and the Word was (*een* existed)
 } with God, and the Word was (*een* existed)
 } God. The same was (*een* existed) in the
 } beginning with God.

The Logos and } All things were made by (*dia*
the cosmos } through) Him, and without Him was
 } not anything made that was made.

The Logos } In Him was life, and The Life was the
and sin. } light of men. And The Light shineth in
the (*tee*) darkness, and the darkness comprehended
(*kateloben*, laid hold upon,) it not.

John Baptist's rela- } There was (*egeneto*, became) a
tion to The Light. } man from God, whose name was

John. The same came for witness to (that he might) bear witness of that Light, that all through him might believe. He was not that Light, but was sent to (came that he might) bear witness of that (the, *ton*) Light.

This preface, let the reader bear in mind, was written, as were John's Gospel and the other three, after Jesus had completed His work on earth. The facts concerning His Person and work were gathered from His life-development, and from His own lips. John's view of them was comprehensive. Every thing was clear before his mind. He saw that Jesus' life-history had its roots in His existence in eternity, and that this was the preface to it. This being the fact he states it. His first word takes us into eternity's immeasurable depths. In the beginning The Word *een* (verb of being) *existed*; and hence was anterior to all created things, and to time, the measured duration in which alone created things are developed. The Logos is eternal. *Een*, He *existed*, *pros ton Theon*, with God. This phrase declares (a) His own personality, and (b) His active relation to and conscious communion with God. He, hence, is one with Him in essence and attributes; and hence able to do all ascribed to Him in the succeeding narrative. All things (*panta*, without the article, and so unlimited) *egeneto became* by Him, *i. e.*, passed out of nothingness into being (comp. 1 Cor. viii, 6). As by Him made, so by Him sustained. For in Him life absolute (*zootee*, without the article)—life physical, intellectual, spiritual, eternal—*een*, *existed* for their conservation and normal development. And

this fact is the source of another fact which, as well as all these other ones was unknown before Jesus came, but which became apparent as His life unfolded. That fact is this: This Life furnished the light of men—*toon anthroopoon*, the article showing that John intended by the phrase to designate the human race. And men are the only class of beings possessed of an inner organ capable of using it.

The three facts predicated of the Logos are (a) His creative, (b) His vivifying, and (c) His light-giving functions. The first two relate to the "all things;" and they both with the third to man. Having given these facts which lie beyond the region of man's view, John next points out the introduction of The Word into His historical relations. He tells us of (a) the historical appearance of The Word as *to Phooos*, *The Light*; and (b) that it "shineth"—*i. e.*, when he wrote—in the midst of "darkness" (comp. iii, 19, 20, 1 Jn. ii, 8)*; and (c) that darkness *ou katelaben*, *did not lay hold on*, seize the Logos as the light principle (*auto*).†

Light is self-revealing. And had the Logos come in His own glory, the manifestation would have wrought instant conviction, but it would also have overpowered,

[*John tells not how the darkness entered. Elsewhere we learn that it came through the breaking away of humanity from the light-giving Logos.]

[†Instead of "light shineth, and &c." we would naturally expect "light shineth &c." Luthardt remarks that such a form emanates from a mind which has overcome the astonishment or indignation produced by such a result, and which henceforth contemplates it with the calmness of indifference, or of a grief without bitterness.]

yea destroyed men, by its intolerable brightness. He came veiled in flesh (vs. 14), and hence could not be directly known as the Logos, could not be, because of the darkness, discerned without testimony. This was given by His witnessing forerunner. A man *egento, became*. This verb is in contrast with the verb *cen, existed*. The Word existed, the man became, "sent from God. His name was John." He came, *i. e.*, entered upon public life, *eis marturian unto or for witness-bearing*, to testify concerning that Light, that (through it, his testimony) men might believe in it (The Light).

This testimony and man's faith are correlative. Without the one the other could not be. Nor could faith be if the testimony should be rejected. But it was. Though The Word was the true (*aleethinon, perfect*, in opposition to imperfect manifestations) Light which, coming into the world, lighteth every man, and though He came, not as a stranger, for the cosmos was made by Him, and He, as the invisible principle *een existed* in it, upholding and vivifying it, yet when He came in historical manifestation the world, blinded by sin, *i. e.*, humanity as represented in the Jewish nation, *ouk egno, discerned not* Him, did not recognize Him, a Person. This statement, John shows, rests upon the fact. For, in the act of coming into the cosmos, He came *eis ta idea, into His own* inheritance, the land of Israel, where only were the theocratic institutions. And *hoi idioi, His own* peculiar people (Ex. xix, 15 sq.) *ou paralaben did not, as a nation, receive Him with welcome*, and give

Him that official recognition which He had a right to expect. This non-recognition was fraught with the most momentous consequences. One of them, the writer gives in the last clause of vs. 12 and in vss. 13, 14. These, with vss. 16-18 will be elsewhere considered.

Having thus introduced Jesus and John Baptist to his readers, the writer goes on to speak of John's witness-bearing. To this we now turn, premising that the account of John's ministry given in the Synoptists, from its opening until after the baptism of Jesus precedes the first special testimony given by John. It, hence, first demands our attention.

SECTION XIII.

MINISTRY OF JOHN BAPTIST.

Place; Wilderness of Judæa, and region around the Jordan.

Time: Summer of A. D. 26, to March or April A. D. 27.

Luke iii, 1-18, Matthew iii, 1-12, Mark i, 1-8, Luke vii, 29,30.

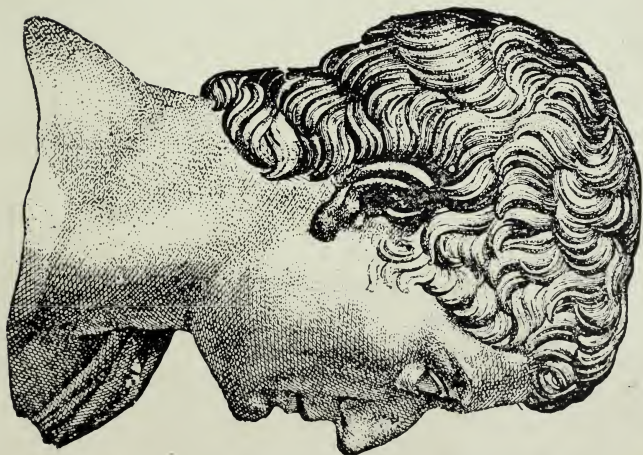
(John's whole ministry covered a period of about a year and a half. This, the following sections treat of only up to the time when Jesus, after His temptation, returned into Galilee.)

Now in the fifteenth year of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod *Antipas* being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priest, (in the high-priesthood of Annas and Caiaphas, R. V.) came the word of the Lord unto John the Baptist, the son of Zachariah, in the wilderness, *from Him that sent me (him) to baptize.* And in those days—*i. e., while Jesus was in obscurity in Nazareth*—he came in the wilderness of Judæa, and into

TIBERIUS WITH TOGA. 3



TIBERIUS.



all the country about Jordan, preaching the baptism of repentance for the remission of sins, and saying, Repent ye, for the kingdom of the Heavens (Grk.) is at hand (*eeggikke is approaching*): as it is written in the prophets (Mal. iii, 1),

Behold I send my messenger before thy face,
Who shall prepare thy way before thee*.

For this is He that was spoken of by the prophet Isaiah—as it is written in the book of the words of Isaiah, the prophet (xl, 3 sq) saying,

The voice of one crying in the wilderness,
Prepare (make ready, R. V.) ye the way of the Lord,
Make his paths straight.

Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall be made (become, R. V.)
straight,
And the rough ways made smooth;
And all flesh shall see the salvation of God.

This is the beginning of the gospel of Jesus Christ, the Son of God.

And the same John was clothed with—had his raiment of—camel's hair, and—with—a leather girdle—a girdle of skin—about his loins; and his meat (food, R. V.) was—he did eat—locusts and wild honey.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

And there—then—went out unto him, they of Jerusalem, and all the land of Judæa, and all the region round about Jordan, and were all baptized of him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come (coming, R. V.) to his baptism he said unto

[*R. V. omits "before thee."]

them—he said to the multitude that came forth to be baptized of him—O, (ye, R. V.) generation (offspring, R. V.) of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for—worthy of—repentance; and think—begin—not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And (even, R. V.) now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do?

And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

And all the people were in expectation, and all men misel in their hearts of John, whether he were the Christ, or not.

John answered, saying unto them all, I indeed baptize—am baptizing—you with water unto repentance; but there cometh One mightier than I after me—He that cometh after me is mightier than I—whose shoes I am not worthy to bear—the latchet of whose shoes I am not worthy to stoop down and unloose: He shall baptize you with the Holy Spirit, and with fire: whose fan is in His hand, and He will thoroughly purge His (threshing, R. V.) floor, and will gather the wheat unto

the—His—garner; but the chaff He will burn up with unquenchable fire.

And many other things in his exhortation preached he unto the people.

And all the people that (when they, R. V.) *heard Jesus*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected (for themselves, R. V.) the counsel of God against themselves, not being baptized of him.

The time had come for John to begin his work. Matthew introduces it with "in those days" *i. e.*, while Jesus was yet living in the retirement of Nazareth. Mark calls John's movement "the beginning of the gospel of Jesus Christ, the Son of God." John the Evangelist prefaces his first word about John the Baptist with those marvellous words which take the reader beyond the confines of time and space into the very presence of the Eternal, and then shows us that Jesus was The Word, was with God, was God, was He by whom all things were made, and in whom was that life which was the light of men. And then he declares that John came a witness to bear witness to that Light, and that the object of that witnessing was that all through him might believe. Luke's introduction consists of historical data which tell us the year, and who were the civil and ecclesiastical rulers when John began his career. For sketches of the world-rulers which Luke mentions we refer the reader to Smith's and other Bible Dictionaries, and for sketches of Annas and Caiaphas, to "The Holy Death." And here, and in Acts iv, 6, as also in Jn. xviii, 13, 24, both are recognized as high priest. But a word ought to be given concerning this joint high priesthood of Annas and Caiaphas. The T. R. has *ep-archiereoon*, which is a manifest correction to explain

the two names. The oldest reading is *epi archiereoos*, the high priest. And this reading is adopted by Tischendorf, Alford, Godet and Lange. And since but one man could fill the office at one time, the question arises how could Annas and Caiaphas both be high-priest simultaneously? The office was hereditary, and held for life. But after the overthrow of the government by foreigners both Herod and the Roman governors transferred the office as often as their interests demanded. Hence the anomaly of there being ex-high-priests. Annas had been appointed by Cyrenius and had been deposed by Gratus, Pilate's predecessor, and he subsequently appointed Joseph Caiaphas, Annas' son-in-law.* But though all these changes the people regarded Annas as high-priest *de-jure*, and now Caiaphas as such *de-facto*. How they divided the duties of the office between themselves is a matter of conjecture. But the two together constituted the one theocratic high-priesthood of Annas-Caiaphas. And this disorder in the religious found its counterpart in the political world. The times were sadly out of joint. The civil, political and moral miseries associated with the names which Luke gives in his preface show that all Israel had become a moral desert. It was high time that some mighty voices should cry out.

And that voice was heard. John Baptist that summer, about July A. D. 26, was about thirty years old—the legal age for beginning the exercise of the priestly functions. He was one of the world's few great thinkers. In the wilderness, his natural, and Spirit-given gifts had been fully developed. He was prepared for action. The time had come for him to enter upon his

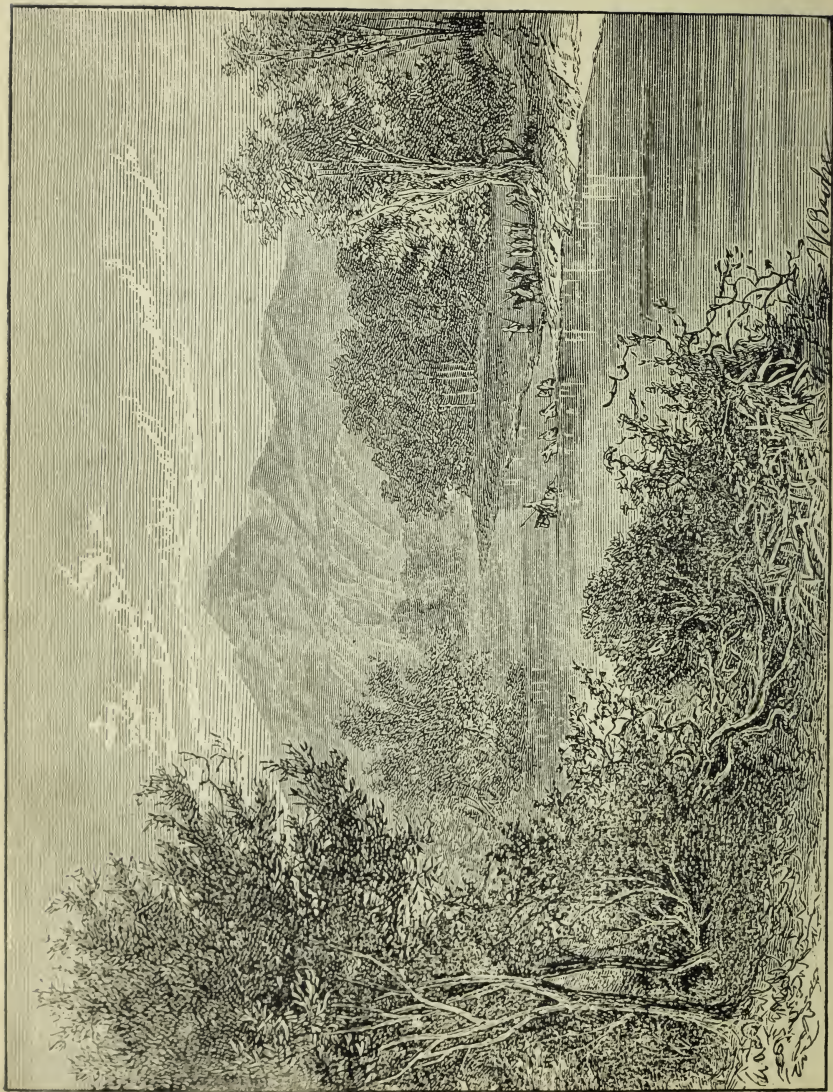
[*Jos. Ant. 18, 2-2.]

high and holy calling. And the word of the Lord came to him by a positive revelation. So the phrase indicates (Jer. i, Ez. 1-iii, Jn. i, 33). But whether by theophany, vision, or voice, as in the case of the prophets of old (Ex. iii, Is. v, vi &c.), we cannot say. It bade him begin his work. It was a sad day for him, doubtless. He was about to leave those rugged solitudes, every part of which had become to him almost like a living companion, and where, far from the swirl and strifes and sins of the times, he had enjoyed unclouded communion with God. He, no part of whose life had been spent in the ordinary pursuits, or in the society of men, was about to plunge into the midst of life's agitations. There, must he lift up his prophet voice, announcing the advent of Him who was the only hope of his nation and of the world. There, must he denounce the sins of the times. And the penalty he must pay. Behind the bars of a gloomy prison from which he would never come forth alive, must he, the free man of the wilderness, learn what it costs to be faithful to truth, to right, to God. But the "burden of the Lord was upon him," the fire of the Lord was burning in him, and go he must. He wrapped his course camel hair mantle about him. He took a last, long, lingering look at the places which he loved so well, and which would know him no more. Led by The Spirit, under whose guidance and inspiration his preparation for his work had gone on, he left his long seclusion to "show himself to Israel." He left the recesses for that open part of the "wilderness of Judæa," which borders on the Jordan. He

reached the lower ford—the place where Elijah and Elisha had passed over through the divided waters. He crossed and stopped at Bethania,* on its eastern bank. At this place stood the, perhaps, one solitary house of the ford, or ferry. This is the meaning of the word: *Beth Onijah*, place, or *house of the ford*. The place was in Peræa, distant about ten miles from Jericho, thirty from Jerusalem, and about twenty north of the Dead Sea. It was a well-chosen spot for John's labors. The region was almost uninhabited. The banks of the river were there lined with willows and oleanders. On the western side, the low-lands running back to the hills of Judæa were covered with heavy timber, the oak, the sycamore, the tamarind. On the eastern side the hills of Peræa came down close to the banks, and afforded spots where the people could build booths, and where John could stand above the people and address them, all sheltered, by the heavy foliage of the forest, from the hot Judæan sun. Being both a ford and ferry, roads converged to it from every direction, and great streams of people were constantly passing. And if, as is most probable, that was a Sabbatic year, and the land must have rest (Ex. xxxiii, 11), those streams of people would be vastly enlarged.

There, standing on some spot where he could be seen and heard, John stood before the people a spontaneous production of nature as cultivated by God. Thus he appeared as a messenger to the Jews as a nation. There, sent by God, in accordance with, and for the fulfillment of the prophetic word, he lifted up his voice.

[*Stanley, *Sinai and Pal.* Bethabara in Jn. i, 28, T. R is confessedly a substitution, by Origen, for the original Bethania.]



THE FORD OF THE JORDAN.

W. B. Smith

A voice only, it was, but mighty, and living. At once he was a burning and a shining light, able to penetrate the darkness, strong to arouse hearts and consciences, bright to illuminate intellects. And from out those solitudes his voice is still—"beareth witness," present tense, Jn. i, 15—sounding forth a testimony, ever living, active and valid, to the sons of men.

As his voice went out, passers by stopped to look and listen. There, stood before them the man of whom they had heard so much, and to see whom people had gone forth to the desert where he abode (Lk. vii, 24). At once their whole attention was aroused. His appearance was commanding. His open air life had made his frame, vigorous by birth, strong and sinewy. His bronzed face was lit up by the great thoughts glowing, and The Spirit's active working, within him. His eye was keen, and looked as if it read a man through and through. His long, shaggy hair streamed down his back—sign of his Nazarite consecration. His rough, camel-hair mantle was girded around his body by a leather girdle—a mark of his Elijah-like character. His voice was full and strong, his spirit fearless, his manner dignified and grave, his aim single, his soul thoroughly in earnest, and his life unblemished. These were sufficient to make men stop, listen to, study the wonderful man who had so suddenly burst upon them.

And his preaching was as startling as his appearance. He was the messenger foretold by Malachi (iii,) who was to be sent by God before the Coming One to prepare His way before Him.. Not much that he said is

recorded. He proclaimed this One, as the Promised, Son, and Sent of God, as the Anointed One, *i. e.*, the Messiah, who, Himself baptized with The Spirit, should "baptize with The Spirit and with fire," as the Judge who would "thoroughly purge His floor," and "as the Lamb of God taking away the sin of the world."

He was the voice prophesied by Isaiah (xl, 3, 5). To the people settled in their own land, the prophet had declared, "a voice crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert an highway for your God." And John declared that he was that voice, and that that prophecy pointed to and was fulfilled in him (Jn. i, 23). That voice resounded through the land. And combining Matthew's present participle *keerussoon*, *preaching*, and Luke's *elegen*, *said* (vs. 7, imperfect tense) expressing that he *used to say*, we learn what was the burden of his preaching. It was, "repent! repent! The kingdom of the Heavens is approaching!"—a phrase, the meaning of which we will examine further on. "Your God is coming. Bring down the high places of pride and hypocrisy. Make the rough places of sinful habits smooth. Repent, and be baptized, confessing your sins. And when the moral change has been effected your Messiah will come, and all flesh shall see the salvation of God."

This call, with its enforcement, showed that the nation was guilty, unclean, unprepared to meet the Messiah, that it could be prepared only through pardon and cleansing, and that those could come only through penitence. Nor could at all the Jewish notion of legal

repentance answer. John demanded not outward, but real work, not transient emotions, but deep feeling manifesting itself in the fruits of righteousness. He called for that repentance which, springing not from craven fear, but from true motives, and regarding faith in the promises of the coming Messiah, proved its power by renunciation of the world, and consecration to a new life. Deeds, not words, a true and noble life towards man and God, not adherence to theological dogmas or traditional observances, must settle the question of one's standing before God. It was repentance according to the spiritual views of the prophets, genuine, deep, and lasting—a *metanoia*, *change of mind*, which included in it a radical and thorough change of purpose, will, affections and life.

This was the great burden of the prophets of old. "Return to God," they ever sounded in the ears of the nation. Their writings had made the word familiar to the people. But it had become only a word. They saw it not in the lives, heard it not from the lips of their teachers. But now as it came forth through anointed lips from a heart in which it was a living fact, it was a piercing word. The solemn, full, and deep significance of its divine meaning was unfolded and enforced with all the prophet-like energy of the man of God. He stood before them the personification of the old theocratic righteousness. He repeated, with the energy of The Spirit, the lessons which had again and again been proclaimed to the people by the prophets of old. He enforced them with the healthful stimulus of

motives, new, but right and powerful. His words fell upon his hearers with tremendous force. They pierced through all the surface concealment of tolerated sins, and went straight to the heart. They so aroused and enlightened conscience, that it at once began to exercise its office. Men had to think. Conscience would not be quieted, and sins would not down. Daniel's great word to the king: "break off your sins by righteousness:" kept sounding in the very depths of their being. Micah's solemn warning (vi, 6-8) stood before them in words of fire. The solemnities of life and the commanding importance of holiness were seen in their true light. Men saw that the life they had been leading was hollow in character, and barren as to good results—that it honored not God and did not good to man. They trembled, they wept, they cried out, as will any one under such heaven-inspired preaching, "what shall we do?"

To them he proclaimed the baptism of repentance, for the remission of sins—that is, the baptism connected with the confession, and through it with the remission of sins. Legal washings and purifications had been connected with the Levitical lustrations for the unclean, from the time of Moses.* And to these washings the idea of purification from legal uncleanness was still attached (Jn. iii, 25). But though the word was in use, to express the diverse washings of the Law (Heb. ix, 10, Grk), and the washing of pots and tables required by the traditions (Mk. vii, vii, 3-5), yet the idea attached to the word was that of legal, and never that of moral purifica-

[* Num. xix, 7, Ex. xix, 10, Jos. Bell. Jud. 2-8-7.]

tion. We have no evidence that any Jew had ever been baptized. After the destruction of the Temple baptism was administered to proselytes. But the suggestion that it was in use before the fall of Jerusalem rests upon no historical foundation. As a rite connected with repentance and the confession and remission of sins it was introduced, and alone administered by John. This fact is indicated in the title given him, "the Baptist," in the question of the deputation, "why baptizest thou then &c., (Jn. i, 25), in the charge made by his disciples against Jesus, "behold, He baptizeth" (Jn. iii, 26), and in the fact that it is uniformly called "John's baptism" (Matt. xxi, 25, Acts xix, 3)." And its introduction, which was by special Divine appointment (Jn. i, 33), was connected with the highest, and ultimate object of his ministry.

This was to prepare the way for the Lord, and, when He came, to manifest Him (Matt. xi, Lk. i, 17, Jn. i, 31). And after he had baptized Jesus, and witnessed to, and pointed out Him as the Messiah, his office and ministry both virtually ceased. And this ministry was to introduce Him to Israel. No Gentile was addressed by John, nor in any way affected by his personal ministry. This was to Israel, not merely as individuals, but as a nation. As prophet, like those of old, as messenger "before His face, to prepare His way," he summoned the nation to repentance, and to preparation to welcome the coming Messiah. It was in connection with this call and with his proclamation of the approach of "the kingdom of the Heavens," that he introduced this ordin-

ance. It, or its equivalent, had always introduced a new dispensation. The Noachian had been introduced through the waters of the flood, the Mosaic through those of the Red Sea—and this one continued until John (1 Pet. iii, 20, 1 Cor. x, 1, 2, Jn. i, 17). During all those years no baptism had been administered. And its introduction by John, by Divine authority, shows that a new dispensation was about to begin (Mk. i, 1). This the people understood. They saw that its immediate object was to prepare the nation for the reception of the King. And its final and highest one, John knew, was the baptism, and then the manifestation of the King to the nation (Matt. iii, 11, Jn. i, 31). This, the Sanhedrim understood, and because thereof were greatly agitated, (Jn. i, 19-27). And this baptism was, in the mind of Jesus' followers, inseparably associated with the coming of "the kingdom of the Heavens" (Acts i, 3, 5, 6).

In connection with his own baptism John spake of "the baptism with The Spirit," by the Coming One. This shows that he did not regard his own baptism as effectual either as to the imparting of spiritual life, or as to the nation's acceptance of it. The nation, as such, did not exercise repentance nor receive baptism (Acts v, 31). It rejected him, and this involved the rejection of their King. As a consequence "the kingdom of the Heavens" was withdrawn (Matt. xxi, 49). But since God's purpose must stand (Rom. xi), it, hence, must return. The interval is filled up with the church—"the called out ones" (*eklektoi*) —for which Jesus, after His resurrec-

tion, appointed a baptism with water, distinct from, and not to be confounded with John's baptism (Matt. xxviii, 19, Acts xix, 1-6); and to which He gave a promise of The Spirit's bestowment (Acts i, 5), which must be carefully distinguished from the baptism of the Spirit spoken of by John. The latter is for the Jews as a nation. And, since the church intervenes between this baptism with The Spirit by Jesus, and the baptism of water by John, it (this baptism of The Spirit) yet must be. Hence, it must be preceded by the coming of Elijah, and be in connection with the second coming of Christ (Mal. iv, 5, 6, Acts iii, 19-21, Ezek. xxxix, 29). And then also, at the end *tou aionos, of this age*, will the figures of "the winnowing fan," "the axe at the root of the trees," and "the baptism with fire" become realities.

To return to John's baptism. It failed as to the nation, but it was effectual as to individuals. Designed only for the truly penitent, it was accompanied, on the part of the recipient, with a positive act, *i. e.*, confession of sins: "baptized in Jordan, confessing their sins." And this confession whenever genuine, was invariably attended with the Divine forgiveness. And all such were prepared to receive the Messiah.

Hence, John's administration of it was, (a) the declaration of the introduction of a new dispensation, and (b) of the unfitness of man, because of corruption, to receive their King. It was at once a symbol of man's being, because of sin, worthy of death, and of the way of escape from that death. And as a symbol of the coming baptism of The Spirit, it was a symbol of hope. It

was a declaration that renunciation of sin, and real amendment of life were necessary for admission into "the kingdom of the Heavens" which John proclaimed. And on the part of the truly humbled recipient it was a breaking away from the sinful past, the beginning of a new life, the cry for the deliverance to which it pointed, and the declaration that he would receive and follow The Messiah when He appeared.

This was the burden of the new evangel. It was homely common sense, simple, plain, practical. It was discriminative, addressed to all, easily understood, and took hold on the conscience and heart. It was a most welcome relief from the dry subtleties of the scribes, and the sonorous sophistries of the Pharisees. It was only a voice, but a mighty voice. Its tones thrilled the whole being of the hearers. Its vibrations were felt throughout the nation, and in all ranks of society. The man, his ministry, purity of life, honesty of purpose, fresh and original character, his administration of baptism to the multitudes in the Jordan, and the new life of the converts made an impression which deepened and widened from day to day. Increasing crowds flocked to see and hear this new prophet—the first one who had appeared for five hundred years. Jerusalem poured out its population. Every part of Judæa helped to swell the crowd. So did Peræa. Soon Galilee heaved with the agitation. Every road was filled with the crowds, made up of all classes, hurrying on to see and hear for themselves. And as they heard his words they trembled, wept and acted. The participle *exomologouemenoi*,

confessing, shows that the act was public, definite and specific. Multitudes after multitudes pressed on and were baptized in Jordan, confessing their sins. And what had caused this mighty movement? Because they saw and heard a real, live, earnest man, full of faith, full of the Holy Spirit, who came to what he was and said, through constant communion with God, who lived what he believed, who had something most important to say, and who said it like a sledge hammer and a two-edged sword combined.

The movement reached the higher classes. Pharisees and Sadducees could not resist the impulse. But they came not to learn, nor to receive good, but to criticise and sneer. They treated John's eloquence as raving, his baptism as a jest. His penetrative glance read their motives and musings, and his fearless frankness exposed them thoroughly. He, by this time, anticipated his own rejection by the nation. He was intimately familiar with the prophecies. He knew that the rejection of the Messiah, involved in his own, would involve the rejection of the nation, and the calling of the Gentiles. He would not only arouse, warn, save his fellow-countrymen if he could, but he would also use, if needs be, the sharpest remedies to warn the heads of the nation to penitence and preparation to receive the coming Messiah. And so—as we gather from his words—when he saw the Pharisees and Sadducees wickedly ridiculing the whole scene, and trying to break the force of his words by sneers, he, directly, and in the severest tones and terms, addressed them and those that followed them, as part of the crowd that came to his baptism: “offspring of vipers!”—*i. e.*, men full of subtlety and wickedness, malicious, deceitful in principle and life, and instruments of the Evil One—a seemingly harsh expression this, but true. It was calling things by their right names. And this, Jesus Himself always did. For with all His love He was ever severe towards

hypocrites. "Who," John went on to say, "hath warned you to flee from the coming wrath? *i. e.*, the judgments which the Messiah will introduce." This judgment, certain, will be exterminating. For already also (*heedee de kai*) the invisible axe is laid at the root of every tree, and the one not bringing forth good fruit is cut down, and cast into the fire"—an emblem, this, of the judgment impending upon individuals, and upon the nation. Prevent, by preparation, the cutting of the axe. Be ready for the winnowing fan. Think not that outward forms and cultured scepticism will answer. Repent. And show that it is genuine by "bringing forth fruits," *i. e.*, living practical developments, "worthy" of it. And do not think to quiet an aroused conscience by imagining (*dokeoo*, Matt.), or saying (*legoo*, Lk.) within yourselves that your descent as children of Abraham is sufficient fitness, and will prevent the judgment. None are recognized as the children of Abraham except such as do the works of Abraham. And should the judgment fall, God, whose resources are limitless, is able of these stones, lying around here, to raise up children unto Abraham.

These words irritated, if they did not exasperate those to whom they were addressed. They set at naught John's warning. They rejected God's counsel to their own lasting injury. They utterly refused John's baptism. Some months later the Sanhedrim sent a deputation to him. After their report that body formally rejected John. And the consequences to the nation were most calamitous.

But though the nation rejected, multitudes listened to John's warning, and the new evangel. They believed his word, "He is coming, He shall baptize with the Holy Spirit and with fire." They counted John as a prophet, and accepted baptism at his hands. And to perplexed penitents in fear of the judgment, and coming to him with their practical difficulties, he gave answers which show how well he understood men, how clearly he saw defects of character, and how intensely real and practical, even rigorous was his morality. They asked, (imperfect tense, implying that many asked), and he did not tell men to leave their callings, but to do no wrong in them. He condemned self-love and covetousness, and inculcated charity, and regard for others. To certain who asked him, What shall we do? he said, "be not selfish. If you have food, divide it with those that need. If you have two coats, give one to him that has none." To publicans coming to be baptized, and asking, What shall we do? he, knowing the covetousness and selfishness of that class, replied, 'do not exact more than legally belongs to you.' And when soldiers—belonging perhaps to Herod's army; perhaps to the foreign legions, then actively employed in military service, and perhaps present as conservators of the peace, or to watch that John's movement had no political significance—asked him the same question, he replied, "*diaseiseete, do not, as subordinate, extort by fear, nor lay under contribution; nor suko-phanteeseete, play spy or informer,** and do not plunder

[*This verb signifies etymologically, those who denounced the exporter of figs out of Attica, then, to be informer, or to slander.]

property or people, but be content with your wages."

Let the reader compare these answers with the one given by Peter to the same question, on Pentecost, and note the difference. This arises from the fact that when John preached, the kingdom was coming, but when Peter preached, that coming was postponed, and the church was in its place, for the time. And let him also note that the morality John preached was high and pure. With it no man can quarrel. It is the fruit of a rectitude and benevolence which powerfully attest abhorrence of all wrong, and earnest desire after all good. It shows that sense of moral obligation which, faithfully acknowledged and practiced, brings a blessing which the mere practice of devotion, no matter how zealous, can never, without it, obtain. And it is that morality which John himself scrupulously observed. For when the thousands waited on him for his word, and were ready to accept him as the Christ, if he only declared that he was, he not only said, "I am not He," but as soon as He appeared, having pointed Him out, he retired—an exhibition of moral greatness, and of the heroism of integrity which has no parallel.

For so profound was the impression made by John's holy life, so indefatigable were his labors to lead the people to God, and to give them a true idea of His salvation, and, so deeply had he stirred thousands of consciences and awakened into vividness the thoughts of the Messiah, and so solemn were the expectations of His coming with which vast multitudes were filled, that they regarded John as a prophet; and the great gathering (all men, vs. 15) were in suspense (*prosdokao*),

and *dialogizomai* were tossing to and fro, pondering the question in their hearts (*dialogizomenoon en tais kardiais*) whether or no he himself was the (*ho*) Christ. A word from him, the center as yet of the movement, and all would instantly have accepted him, as such. But that word was not spoken. He saw, and rightly directed those musings by turning the eager eyes, fastened upon himself, to the One coming after him: "I indeed baptize," but it is only *hudati*—the instrumental dative signifying, the article being absent, the element by which—"with water unto repentance.* But the mightier than I cometh (Lk.). The expected Coming One (*ho erchomenos*) after me is mightier than I. So superior is He that I am not worthy to bring (*bastasai*, Matt.) His sandals when He goes out, nor to stoop down and unloose (*kupsas lusai*, Mk.) them when He comes in. And His superiority is seen in this, that while all I can do is to baptize with water, He shall give a baptism that is effectual, and without which mine is not—shall baptize you (Jews), or (penitents) *en Pneumati kai puri*—the preposition *en* denoting the element or locality in which—in the Holy Spirit and in fire.

He comes with His winnowing fan in His hand. He will thoroughly *diakathariei teen aloona*, cleanse through His threshing-floor—a symbol of the theocracy (Jer. xv, 7) over and through which the winnowing fan will pass, thoroughly purifying it. The chaff (Ps. i, 5) He will burn, and the wheat He will gather into His

[*The T. R. in Matt. iii, 11, has *en hudati*. But the Cod. Sin. has, there, as here in Lk., *hudati*, and *en Pneumati*. The Spirit is a Person, and cannot be treated as a means.]

garner, *i. e.*, kingdom. An emblem this of the discriminating character of the judgment, as that of "the axe at the root of the trees" was of its imminence. In both, the judgment of the nation and that of the individual are mingled. It was to Jews that the words were addressed. The judgment of the individuals is undoubtedly future. That upon the nation could not have been fulfilled in the fall of Jerusalem. For then there was the dispersion of the people, but not the gathering of wheat into the garner. The "axe" and "fan" metaphors, as the baptisms of The Spirit and fire must point forward to the second coming of the Lord.

But such great words of warning were not all that he said. For while addressing these and many other exhortations to the people, *eueggiliseto*, *he evangelized*, preached to them the gospel. That is, he constantly reminded them of the Messianic promises, and inspired them with the Messianic hope. And it was while John was thus discoursing to the people, that Jesus presented Himself for baptism, the subject that next demands our attention.

SECTION XIV.

THE BAPTISM OF JESUS.

Time: Jan. 6th, A. D. 27.

Place: Bethania, on the east bank of the Jordan, about 10 miles east of Jericho,

Matthew iii, 13-17, Mark i, 9-11, Luke iii, 21-23.

Now it came to pass in those days, when all the people were baptized, that Jesus came from Nazareth in Galilee to—unto the (*tou*) Jordan, unto John, to be baptized of him.

But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?

And Jesus answering said unto him, suffer it, (*or Me*) now (*aphes arti*): for thus it becometh (*prepon estin it is becoming*) us to fulfill all righteousness.

Then he suffered Him, And when all the people were baptized, Jesus, praying, was also baptized of John in the (*ton*) Jordan. And Jesus, when He was baptized, went up—coming up—straightway out of (*ek*)—from (*apo*)* the water, lo, the heavens (Matt., Mk.)—heaven, (Lk.) were opened unto Him—He saw the heavens opened—and the Holy Spirit descended—He saw the Spirit of God descending—in a bodily shape like a dove, and lighting upon Him—and abiding on Him, (Jn. i, 33). And lo, there came a voice from heaven, saying,—which said—This is—Thou art—My beloved Son in whom—in Thee—I am well-pleased.

And Jesus Himself began to be about thirty years of age.

Perfect obedience to, gives the righteousness of, the law (Dent. vi, 25). During the thirty years of seclusion Jesus, under the guidance of, and by the power of The Spirit who was ever with Him, rendered the first, and thus obtained the second. Thus, too, He passed on from the sinless innocence of His childhood to the positive holiness of His manhood. He was, and could be called, "Jesus the righteous."

Thus was He fitted for an advanced position. He must be made manifest to Israel as the Servant of God, and the Messiah. He must be sealed to obedience as

[*Matt. iii, 16, has *apo from*, Mark i, 9, has the same in T. R. But Lachmann, Tischendorf, Meyer, Alford, following B. D. L. has *ek*; and with it the E. V. "out of" accords]

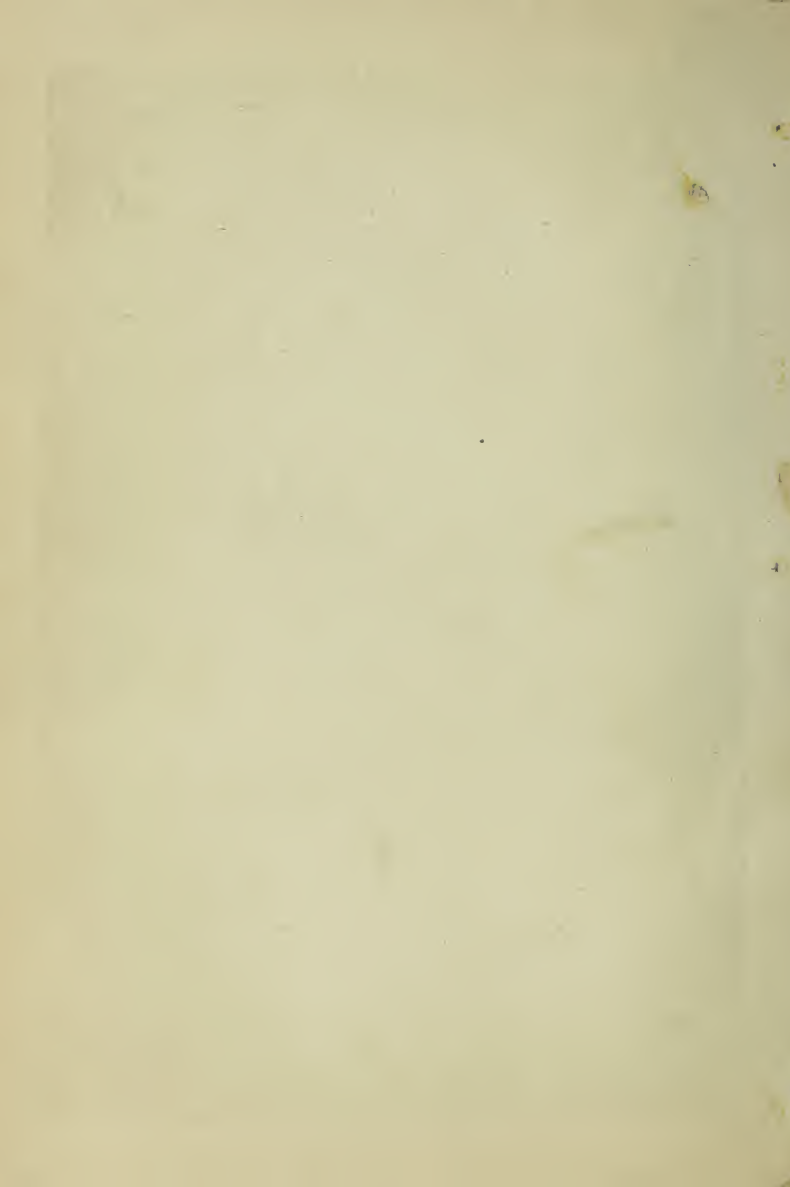
the first, and anointed as the second. He must also through the divinely appointed way pass out of the kingdom into which He had come by birth, into the kingdom which He had come to introduce—"the kingdom of the Heavens," which was approaching in, and with His Person. This was by baptism. And His baptism had for Him further, this profoundest significance. With it were connected the solution to Himself of the mystery of His being, His inauguration into office, and His enduement "with power from on high."

The hour for this august solemnity had arrived. Long before, doubtless, and often, had He felt strong impulses to begin His work. But haste in such matters is a sign of weakness, running unsent of unsubduedness of spirit. But Jesus waited patiently for thirty years, for His Father's call, and during those years prepared Himself for His work. And this waiting which was, perhaps, the supremest trial of His faith, affords convincing proofs of His perfect obedience to God. And it brought the richest blessing. Waiting God's time, He was made a participant of God's power. As in His name, so by His power, He always acted. Hence His work, as His walk, was always perfect. The latter never exhibited the slightest indecision or wavering; and in the former no word had ever to be modified or recalled, no act ever changed or undone.

As ever after, so now, He started not until The Spirit told Him. Led by Him, He left the seclusion of Nazareth, unattended, and traveled on through Galilee, and through, or by, Samaria to Bethania on the Jordan. There, John Baptist was preaching to the thousands of

THE RIVER JORDAN.





Israel. There was he baptizing penitent souls in the Jordan. Thus was he, through the Divinely appointed preparation for the introduction of "the kingdom of the Heavens," making "ready a people prepared for the Lord." And to him who had been set apart to the high honor of baptizing Him, Jesus now presented Himself.

He and John were blood-relations. But their homes and haunts had been far apart—John's in the wilderness in Judæa, Jesus' in the city of Nazareth. Each had learned, doubtless, from his mother, and in his earliest years, the extraordinary facts connected with their birth, and with the exalted position to which each had been called. Each knew the other, yet not personally. For they had never met. John twice declared, "I knew Him not." Some forty days after Jesus' baptism, John pointed Him out as "The Lamb," and "Son of God." But they seem not then to have conversed with each other, nor ever afterwards to have met. Though he had been sent to baptize in order that Jesus might be manifested, and though he had been assured that an infallible sign would be given him by which he might know Jesus, the One who is the Son of God, yet it does not appear that an intimation had been given to him as to the time of Jesus' baptism, or that he expected Him on that day.

That day, Jan. 6th, is sacred in the Church's calendar. It is observed as the feast of the Epiphany, *i. e.*, of Jesus' first open manifestation to the world, as the Messiah of God. On that day He appeared in, and yet apart from, the crowd that presented themselves for baptism.

He had been constantly seen by the citizens of Nazareth. But His appearance, as Himself, had been associated with His daily toil. And that, perhaps, was all they thought about Him. But now, as He approached John standing by the sacred stream, His personal appearance made on the crowd, as it did on John, a profound impression. And well it might. No des-

cription of it is given in the Gospels, nor in the Apostolic Letters. But not long after His ascension that became like all the facts in His life a topic of christian conversation. And early in the second century likenesses of Him began to appear. These came from disciples. They thus sought to recall those features upon which they had looked with veneration and love. Tertullian's criticism of one as "incorrect, and as wanting in resemblance," implies the existence of correct ones in his day (A. D. 160). Gibbon (ch. xvi) says one was placed by Alexander Severus in his private chapel, and by the side of illustrious worthies. Eusebius (A. D. 225-240,) speaks of them as plenty in his day. Augustine, in the next century, speaks of some of the "numberless ones" as being ancient. The "Abgarus" or "Edessa" one is very ancient. A very old copy of it is now in the church of St. Bartolomeo in Genoa. The original may be one of those to which Tertullian alludes. The other old one is the "Veronica." It is printed on cloth, and kept in the Basilica of St. Peter in Rome. "Heads" of Jesus, also, have been found; some of them in fresco, in the catacombs, and some of them stamped, (a), upon medals (of gold, silver and bronze), and, (b), upon coin (the gold coin of Justinian, and the silver coin of several of the Byzantine emperors). Some of these medals are in the British and Oxford museums. And two small medallions of Him, as old at least as the third century, are still extant. In one of these His hair is parted in the middle of His forehead, and falls down over His shoulders. Below the head is the name of Jesus, in Hebrew letters. The description by Nicephorus, which, he says, had been handed down from antiquity, is well-known: "He was very beautiful. His height was fully seven spans. His hair was bright auburn, not too thick, and wavy and curling. His eye-brows were black and arched, and His eyes, which were very beautiful, shed from them a gentle, golden light. His nose was promi-



The oldest extant head of Jesus, from the Catacomb of Callixtus. The original is now in the Christian Museum of the Vatican. This Catacomb belongs to the First Century.



MEDAL FOUND AT URFA STRIA





nent. His beard was silken, and not very long. His hair was long, for it was never cut, and had never been touched by any hand save His mother's, when He was a child. His body was well-formed. His complexion was that of ripe brown wheat, and His face, like His mother's, was rather oval than round, and through it there shone dignity, intelligence of soul, gentleness, and a calmness of spirit never disturbed." And a traditional delineation, said to have been given in a letter written by Publius Lentulus to the Roman Senate—but which has no historical support—describes Him as a man of stature somewhat tall. His hair the color of a chestnut fully ripe, plain to the ears, whence downward it is more orient, curling, and waving about the shoulders; in the midst of His forehead is a stream or partition of his hair; forehead plain and very delicate; His face without spot or wrinkle. a lovely red; His nose and mouth so formed as nothing can be more faultless; His beard thick, in color like His hair, not very long; His eyes gray, quick and clear; and His forehead clear and perfectly serene."

Turning from these traditions to the Sacred History we find hints scattered here and there, which may help us to form a somewhat correct impression, perhaps, of Jesus' personal appearance. We know that while undergoing those awful agonies and that awful death which closed His earthly career, "His visage was more marred than any man, and His form than the sons of men." This fact awakened great astonishment (Is. lii, 14). Such astonishment implies that, previously, He possessed comeliness of form, and had handsomeness of person. All physical perfections must have been in His sinless humanity. Symmetricalness of form, erectness in mein, nobility in bearing, faultlessness in the lines and expression of His face characterized Him who was "fairer than the sons of men" (Ps. xlv, 2). His intellectual force expressed itself upon His countenance. And

it was also illumined by the light and suffused and toned by the love of God which continually glowed in His heart. The serenity which sat upon His brow was cloudless, for it came from His perfect wisdom, perfect self-control, perfect unselfishness, perfect love, and perfect integrity. And the faultless symmetry of His features and form was never disturbed by any dark passion, nor impaired by sickness nor decay. His step, tone, look, form, features, bearing—His whole structure, intellectual, moral, physical, spoke forth to the crowd, that here was the Man of men, in the fullest and most comprehensive sense of that term. And such He must be. Had He not been free from all physical defects, the Pharisees would have been sure to have made it known, the people would not have recognized Him as a prophet, and He could not have been the Antitype of the unblemished victim of the law. In look and voice there was something wonderful (Jn. xviii, 6), but at the same time engaging and benevolent. And the free and high, the noble and loving spirit dwelling within Him, was so expressed in His outward air, that the people must have been awed by it as He approached the sacred stream.

He now stood before John in all the matchlessness of His personal appearance. The dew of youth was fresh upon Him. The strength of young manhood was coursing through His veins. The air of unusual dignity, the majesty of mein and look, the serenity resting on the brow, the light of other worlds shining through the eyes, the radiance of a sinlessly holy soul suffused over the face, sobered by thought and beaming with truest, tenderest, noblest love, all unlike anything he had ever seen—awed and fascinated John. He had looked deeply into the hearts of men. He could unmask the face of the hypocrite. He could see what was genuine. He was profoundly struck with the bearing and face of the Holy One. It was therefore possible for him psy-

chologically, at once to suspect the character of the Man. To his consciousness there came the conviction that incarnate goodness and Divine majesty stood before him. Then came the thought, Thou art holier than I. In such a presence his own inferiority was profoundly felt. He hesitated. He drew back. He could not understand how such a One could ask baptism at his hands, or submit to an ordinance, the symbol of uncleanness, and of the worthiness of death. He had baptized thousands, but never one like this One. They had bowed before him, and their confessions he had received. But before this One he bowed in profound abasement, and reverently made his own: "I have need to be baptized of Thee, and comest Thou to me?"

This was a real need which John felt. What did he mean? Not, that he had a need of personal holiness, or of fitness for his work. For he was then, as always, filled with The Spirit. But he needed baptism, provided He was the Messiah, at His hands, in order to be introduced into the kingdom, which He was to introduce, and the introduction of which he (John) had announced. Into it he could come only by Him (Matt. xi, 11, 12; Lk. vii, 28; xvi, 16).

"Suffer it to be so, now" in contrast with hereafter, was Jesus' calm reply, "for thus it becometh (*prepon*, is *becoming* in) us, *i. e.*, you and Me, "to fulfill all righteousness." Now, at this time, do you baptize Me with water, as an act of obedience on My part, and as a typical showing forth of the sacrifice I am to make. When I come the second time you shall have your desires ful-

filled. And may not this have been the time when John learned that stupendous truth, which he announced as he introduced Jesus to men: "Behold the Lamb of God which taketh away the sin of the world?"

Then he suffered Him, and Jesus was baptized.

But why? One reason was that He might thus be taken out from the kingdom in which He had been born—Satan's—and be put into the kingdom of the Heavens which was approaching, in and with Himself.

But why, again? In everything to be the obedient Servant. He had put Himself under the yoke of the law. He had unceasingly obeyed all its calls, moral and ceremonial. He had observed the Divinely appointed feasts, and had submitted to every custom, right, and regulation of God's throne. He now came to submit to this requirement, the transitional command from the Old to the New Dispensation. All up to this point had been fully met. In obeying this, the last, He would fulfil all righteousness.

Again, why? The phrases, "when all the people were baptized," and "Jesus also being baptized," show the close moral connection between their baptisms. They, being sinful, needed penitence, pardon, purification, and were baptized, confessing their sins. This showed the nature of the ordinance. It was the baptism to repentance—a rite appointed for, and belonging to man as sinful flesh. A most affecting symbol, also, it was, of the character of the subjects, humble, mourning souls exercised by penitence. The Servant of God must obey the Divine command, and being as such, "made in the

likeness of sinful flesh" must go through the purifications appointed for that flesh. As Head of the Church He must set the example for those who afterward would enter by the door into His Church. Thus, then, He declared His position. Thus He surrendered Himself to the movement which was drawing the people to God. Thus He tightened the cord by which He was bound to the race—by circumcision to the Jews, and by incarnation to all mankind. Thus did He take on Himself the sins and guilt of the people, and declare Himself involved in their liability to condemnation and death. It was His confession of the sins upon Him, by His own voluntary and guiltless participation of them, by imputation, and which (*i. e.*, the confession) He poured out in tones more humble, compassionate and beseeching than those Daniel and Nehemiah had used. It was His declaration of sympathy with penitent souls, and of His purpose to put away for them all sin, and bring back all righteousness. And here it was that John learned what he afterwards declared, That this is the Lamb of God which taketh away the sin of the world." It was an act, in fine, by which the whole race was affected. "In His baptism it received a baptism. It laid off old faiths. It was taken from the sphere of the natural life into a new life. It was introduced into the new, which was the consummation of the first, creation of God."*

The solemnity of that moment was unutterably great. Hitherto He has been the obscure villager of Nazareth. Henceforth He was to be the Man of God, of action and

[*Godet, *in loco*.

suffering, and the Man of His age, and of all time. Behind Him lay a life filled with holy memories, and with a tranquil flow, undisturbed by any storm or sorrow. Before Him lay a future filled with service and conflicts of the hardest and severest kind, dark with clouds surcharged with heaviest sorrows, and closing with an awful death. Heavy burdens pressed down on His heart. Great thoughts burned in His mind. One, only, could appreciate that with which His whole being was full. To Him He, as doubtless before, certainly afterwards, now had recourse. Into His willing ear He poured out all His soul in one continuous prayer, before and during His baptism. "Baptized and praying," that is Luke's word.

That word tells the whole story. The place of prayer is that of dependence. And His praying shows His dependence, as Servant, on God. It is also the place of power and blessing. The thirsty earth asks, and receives rain. Longing souls ask, and receive grace. Prepared souls ask, and receive The Spirit's fulness. Thus it was with Jesus. Like the Psalmist He said, "all my springs are in Thee." From them He now sought by faith and prayer to draw. And we have little doubt what was the burden of that prayer. The sighs of the people found a voice, and their sins a confession. Intermingled with these were petitions for the solution of the mystery of His being, and for wisdom and strength to accomplish the will of God. He renewedly devoted Himself wholly to, and cast Himself wholly upon, God: "I come to do thy will: Glorify Thy name in Me and

by Me: Let Thy Spirit in abundant fulness rest upon Me: This comprehends all my needs."

The starting point of an advance can be only where The Spirit's working in the soul is, in some measure, known. His communicated fulness, as are all His actings upon man as regenerated, is a gift, not forced upon, but sought after, and desired by the soul. It sees something of the value and desirableness of the acquisition. There is also a suitable fitness for the reception. Then the prayer-impulse of the soul powerfully moves it to seek for the fulness, and to wait before God until the fulness is received.

This is the common experience of believers. This was the experience of Jesus. He knew the blessed results of The Spirit's acting for, and upon Himself. By Him had the undefiled temple of His body been reared from its foundations, and during its growth continually upheld. By Him had He been guided into the truth of God, as revealed in the Hebrew Scriptures. He had been the bond of union between Himself (Jesus) and God. Never had He once, even in the slightest degree grieved Him who had been His Support and Guide. To His constant replenishing, there had been constant responding, and for it, doubtless, constant prayer. And thus His outer and inner life had gone on developing, slowly, solidly, symmetrically, beautifully, and most harmoniously. Ever fresh and perfect obedience had been rewarded with ever fresh Divine inflowings. Thus enlarged as filled, and filled as enlarged, He had now become capable of receiving the measureless, the entire

fulness of The Spirit. And with this state of energetic receptivity, the condition of every Pentecost, came the impulse to pray that it might be bestowed.

And it was. After He had been baptized, He went up at once out of the water. But while coming up out of it, and still praying, lo, the heavens were opened (*anoigoo*, Matt. Lk.) or rent assunder, (*schizoo*, Mk.) and The Spirit, in a bodily shape like a dove, descended from the azure depth, and lighted, and abode, (Jn. i, 12) upon Him. And simultaneously with this movement there came a voice from the (*toon*) heavens, saying "This is, Thou art, My beloved Son; in Thee I am well-pleased."

The opening heavens, the descending Spirit, the sounding voice were as truly objective realities as was the baptism. They all were phenomena addressed to the senses. Even the descent of The Spirit—as the phrase, "bodily shape, &c.," and John's positive statement, "I saw The Spirit, &c." (Jn. i, 32, 33) fully establish—was an objective theophany.* And they were objectively perceived by the senses of both Jesus and John. The first one was *auto, to Him, i. e., to Jesus alone*. He, only, saw that sight. The second one both saw. The third one both heard, as we gather from the "This" and the "Thou." And to the consciousness of each one came three corresponding and significant facts. These were the Divine communication, those its manifestation.

What was their import to John?

He could not mistake that sight and sound. To him

[*Comp. Col. ii, 9, 1 Tim. iv, 8.]

the designated official witness, they were the Divinely promised and given signs of Jesus' Sonship (eternal,) and Messiahship. John's own interpretation is, "This is He whom God has sent, who speaks the words of God, belief in whom gives to the one believing everlasting life; and who baptizes with the Holy Spirit (Jn. iii, 34-36; i, 32-34). But he could not have spoken with such infallible assurance unless there had come into his consciousness, through these infallible tokens, and by the revealing Spirit, the full conviction of both the personal dignity and official position of the Man before him. He discerned the significance of the "bodily shape," and of the voice, "This is My beloved Son," and he knew infallibly that "this was the Son of God."

Henceforth with unfaltering assurance could he testify: "He whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto Him:" "The Father loveth the Son, and hath given all things into His hands:" "I am not the Christ: One standeth among you whom ye know not; He it is." He could, pointing out Jesus to the crowd, cry out, "This is He! Behold the Lamb of God! I knew Him not. But that He should be made manifest to Israel, therefore am I come, baptizing with water. He that sent me to baptize, said unto me, Upon whom thou shall see The Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Spirit. I bear witness that I saw The Spirit descending from heaven like a dove, and He abode upon Him. And I saw, and bear witness that this is the Son of God."

Thus was Jesus made known to John. Thus John, by The Spirit, as we shall soon see, pointed Him out to His own disciples, and introduced Him to the world.

What was the significance to Jesus?

The Father had spoken at once to both His outward and His inward sense. He had taken complete possession of Him. And this effected a most significant change, not in His nature, or Person, but in the conditions of His life.

The first phenomenon gave Him a look into the realm of spirits, the eternal abode of light (Is. lxiv, 1; Ezek. i, 1; Acts vii, 53). Thus was a perfect revelation accorded to His consciousness. He had, henceforth, a perfect knowledge of God's mind, a perfect understanding of His purpose in regard to His own mission, and free access to Him, and to His treasures of infinite wisdom and might. Henceforth, with infallible assurance, He could declare His (God's) thoughts to men.

The second phenomenon, the luminous appearance, "in bodily shape like a dove," was The Spirit's descending, and lighting, and remaining (*menoo*) upon Him.

In Scripture, which can be our only guide in seeking the meaning of this symbol, the dove is an emblem of shrinking gentleness, modesty and meekness, of chaste purity, simplicity, and innocence, of beauteous inoffensiveness towards man, of the plaintive cries of the spirit, and of the movement of the soul to God.* The phenomenon, then, indicated that these features of character, found

[*Gen. viii, 9 12; Ps. lv, 13; lxxviii, 13; Cant ii, 14; v. 20; vi, 9; Ia. xxxviii, 14, lix, 11; lx, 8.]

perfectly in Jesus, are those He delights in, and would mould us in the likeness of. He was meek, harmless, loving, undefiled. He was a Man of peace, and of sorrows, a stranger who longed to be in, and as soon as He could, went to the rest of Heaven. As the dove brought to Noah the good tidings of the assuaging of the deluge so The Spirit brings to the soul the good news of God reconciled in Christ. And He labors to make men, as Jesus was, dove like in disposition and purity. And the form of the phenomenon symbolized to Jesus, did it not? the power by, manner in, and end to which His mission was to be carried on?

The essential fact of this phenomenon, however, was, that the Holy Spirit was at this solemn moment actually bestowed, in all His measureless fulness, upon Jesus. This was His anointing for His service of sorrow, suffering and love. Under the old covenant The Spirit had come upon prophets and others with occasional inspirations of prophecy, and gifts of power and grace. But when the objects for the bestowments were accomplished He withdrew. At Pentecost He entered into new relations with our race, as redeemed. Since then He dwells with all believers. And when, where there is work to be done, there are in any one servant fitness and proper receptivity, He fills such, for that work and according to the capacity, and "to the measure of the fulness of Christ." But as no one can contain all His infinite fulness—a fact indicated by the divided tongues at Pentecost—He divides His different gifts among them, giving to them severally, as He will. But

Jesus could receive, and "God gave"—"giveth," present tense, indicating constant bestowment—"Him," not as eternal Son, but as Man, "the measureless fulness" the absolute totality, "of The Spirit," in the fullest meaning of the term. The permanence of the gift is indicated by the abrupt termination of the thought with, "abode upon Him." And this is in exact accord with the prophetic word, "*rest upon Him*," (Is. xi, 2,) and with the phenomenon itself.*

Never, after The Spirit had entered into this new and most august relation with Him, did He, as before, act upon Him, by any special action. He entered into, lived and acted in, and through, but never upon Him. The Spirit's life became His personal, His ministerial life. The acts of His offices were emanations of this life. This was the atmosphere which He breathed, the power by which He acted, the secret of that perfect freedom, in the inmost seat of life, from the agitations, troubles, sorrows, and sins which He bore for man. Henceforth the most formidable assaults of Satan, and the fiercest fires of suffering could not disturb that unalterable repose.

The meaning of this phenomenon is, perfect inspiration: henceforth is He the organ of The Spirit's fulness to man. The meaning of the first, is, perfect revelation of the mind of God: henceforth is He the organ of God's thought to man. The meaning of the third,

[*The Spirit is essentially one with the Father and Son. Yet, and for this reason, He is personally distinct. No creature can, how could Jesus, then, have received the whole Spirit, unless equal with Him?]

is, perfect revelation of His relation to God.

Through the word and prayer, God gives believers, along with The Spirit, the consciousness of sonship. So, in answer to Jesus' prayer, God's voice sounded in His ear and heart, raising in His human consciousness the sense of His Divine relationship and dignity. He had gradually become conscious of His higher relationship to God. At twelve the consciousness of Adam-like Sonship was His in His relation to both God and man. Both now realized full development. He knew that God, through The Spirit, was in Him, and He in God that He was God; and that He was the object of infinite love, and the organ of that love to men, to raise them to the dignity of "sons of God." The believer's consciousness of sonship sometimes spreads a heavenly glory over his whole being. So, the inward certainty of His exceptional filial relationship filled Jesus with unspeakable blessedness, spread a personal splendor over His face and life, came out in the grace and truth which characterized His acts and words, and never forsook Him save for a moment, during His deepest vicarious agony on the cross. Jn. i, 14; Mk. xv, 34.

Thus these facts show us the solid foundation of His mighty word, "I say unto you, ask, and ye shall receive, seek, and ye shall find, knock and it shall be opened unto you." They enable us, also, to see the force of His word, "We testify that we have seen." For He had looked into the opened heavens. He had now been sealed with The Spirit, and thus authenticated to Himself. Henceforth He could say, The Son of

Man shall give you the meat which endureth to everlasting life; for Him hath God the Father sealed." Having heard that voice, He could say, "I and My Father are one:" "Before Abraham was, I am:" "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" That voice is the echo of the prophetic word, "Behold My Servant whom I uphold, Mine Elect, in whom My soul delighteth." It echoes still. And it will continue to echo, till its reverberations are heard around the world, declaring to all mankind, that Jesus is the Son of God, and the object of The Father's infinite delight.

SECTION XV.

JESUS' FIRST GREAT CONFLICT WITH SATAN; THE TEMPTATION.

Places: Desert of Judæa, Pinnacle of the Temple, in Jerusalem.
Time: Jan.—Feb. A. D. 27.

Matthew iv, 1-11, Mark i, 12, 13, Luke iv, 1-13.

Then Jesus, being full of the Holy Spirit, returned from Jordan, and immediately The Spirit driveth Him (forth, R. V.)—then was He led of The Spirit—into the wilderness to be tempted of (by) the devil. And He was there in the wilderness, being forty days tempted of Satan—of the devil; and He was with the wild beasts. And in those days He did eat nothing. And when they were ended (completed, R. V.)—when He had fasted forty days and forty nights—He was afterwards an hungered. And when the tempter (*ho peirazoon, the tempting one*) (the devil) came unto Him, he said unto Him, if Thou be (art) the Son of God, command that these stones—this stone that it—be made (become, R. V.) bread.

But Jesus answered him saying—and said—it is written (*Deut. viii, 3, Sept.*) that man shall not live by bread alone, but by every word of God that proceedeth out of the mouth of God.

Then the devil brought (led, R, V.) Him to Jerusalem—taketh Him up into the holy city—and setteth Him on a pinnacle of the Temple, and said—saith—unto Him, if Thou be (art, R. V.) the Son of God, cast Thyself down from hence: for it is written (*Ps. xci, 11, 12*),

He shall give His angels charge concerning Thee,
To guard Thee

And on their hands they shall bear Thee up,
Lest haply Thou dash Thy foot against a stone.

And Jesus answering said unto him, it is said—it is written again (*Deut. vi, 16*)—Thou shalt not tempt the Lord thy God.*

And again the devil taketh Him up into an exceeding high mountain, and sheweth unto Him all the kingdoms of the world, and the glory of them, in a moment of time. And the devil said—saith—unto Him, All this power—all these things—and the glory of them are mine and I will give them to Thee: for that is delivered unto me, and to whomsoever I will, I give it. If Thou therefore wilt fall down and worship me, it shall all be Thine.

Then Jesus answered and said—saith—unto him, get thee hence—behind Me—Satan; for it is written (*Deut. vi, 18*) Thou shalt worship the Lord thy God, and Him only shalt thou serve.

And when the devil had ended the (completed every)

[*Matthew and Luke differ in the order of this and the following temptation. Luke gives this as the third one. Godet, on internal grounds prefers the order of Luke. Andrews on the same grounds, the order of Matthew. The great body of critics and scholars follow the order of Matthew, the one given in this continuous narrative.]

temptation, he departed from—leaveth Him for a season.

And behold the angels came and ministered unto Him.

JESUS' FIRST GREAT CONFLICT WITH SATAN.

We have now reached a point which was a great crisis in Jesus' history—the beginning of His protracted conflict with Satan. The subject is, confessedly, full of difficulty. It has depths which we cannot fathom, heights which we cannot scale. But the Gospels narrate the occurrences as historical facts in Jesus' life. There was nothing in the Old Testament, nor in the Jewish consciousness to suggest such ideas. The original source of the information, Jesus, the words, the air, the localization and historic position of the statements, and the close and vital connection of the conflict with Jesus' Person and work, all attest the historical value of the narratives. Nor could the events have occurred in a vision, trance or dream. There would be no point in a temptation to cast Himself down, unless in the presence of a crowd of spectators. And if there be any reality in the occurrence at all, the decision Jesus must make, and the victory achieve, required all His faculties to be in full and intelligent activity.

It was a fact immediately succeeding His baptism. as Mark's *euthcoos, immediately*, shows. His purpose, manifestly, was to go into Galilee, and at once begin His ministry. "He," as Luke informs us, "full of the Holy Spirit returned *apo, from* Jordan." The complement

would be *eis, into* &c. And this complement we find in vs. 14. The "from" after "returned" is there omitted, but the *eis into* is given—"returned into Galilee." This fact indicates that the verses between, from the "and was led of," vs. 1 to the end of vs. 13, are a parenthesis—not a parenthesis in the mind of Luke, but in the life of Jesus. It gives a fact most unexpected to Jesus—a something not before His mind until its actual occurrence, and a something imperatively necessary before He could begin His public career. And its unexpectedness is brought out vividly by Mark's word of startling sharpness, *ekballei, driveth* &c. The verb has in it the idea of force, impelling one to go, either moral, (Matt. ix, 38), or physical (Lk. iv, 29 &c). The Spirit used force in moving Him to go. It may be that His (Jesus') mind was wholly absorbed in the work so vast, so grand, so stupendous, to which he had been set apart by a consecration so august. His soul was glowing with holy fire. He would go at once to Galilee and begin. But the great questions of the vindication of God, the regeneration of man, and the reconciliation of earth to heaven must wait the settlement of two other questions, (a) unhesitating obedience to God, in which His vindication was included, (b) and unerring steadfastness in the truth. The first question must be settled by His temporary abandoning of His desires as to work. And the word "driveth" suggests that there was an inward struggle, if momentary, severe, before He yielded: which He did heartily, as is seen in the gentler "led up" of Matthew (*agoo*), and of Luke, (*anagoo*). And this shows that He instantly re-

signed Himself to the mighty, constraining impulse. He was led up "by," and "in" The Spirit—why, at first He knew not—there, as the event shows, on a new field, amid terrible temptations, and in conflict with the mightiest of foes, to settle the second question.

He was led up by (*apo*) The Spirit, into the wilderness, the habitation of demons (Lev. xvi 22), to be put to the test (*peirazoo*) by (*apo*) the devil. A frightful statement, of a fact still more frightful. It declares that the one object of The Spirit was the putting of Jesus into a place and position where He would be exposed to the whole tempting power of the devil. And whatever else may be included or implied, these two facts most surely are: (a) that the conflict was not an episode, but a chief part of His internal development before entering upon, and an essential feature connected with His Messianic position and mission; and (b) the temptations could not have come from self engendered excitement, nor from an innate evil propensity or solicitation. Temptation is a necessary condition of humanity. Jesus was a Man. Consequently He must be tempted in all points as men are (Heb. iv, 15). Some of our temptations are connected with the body, some with the spirit and soul, and some with the mind. And through the whole series of them must He go. He must experience physical infirmities, and be the subject of human emotions, including the dread of death, He must feel the force of temptation, the direct action of tempting thoughts on sensibility and mind, and must pass through that trial of free will by which destiny is

settled, and without which it is not complete. For example, He must so feel bodily needs or pains, as to be tempted to do something not right to relieve them, or be so tempted by worldly attractions addressed to senses or intellect, as to feel their force. Victory over temptation, to have any ethical value, must be obtained by ethical means. Jesus must go forth as a man, in the free and conscious activity of His human will, inspired with love to God and man, with consuming zeal for truth and righteousness, with heroic courage and most vigorous faith, and He must use only those weapons which are within the reach of, and granted to men. By the Word as weapon, and The Spirit as power, and without any aid from His own Divinity, must He meet, and overcome temptation, without being in the slightest degree defiled by it. A victory thus gained would be a moral achievement. And to deny this is to strip the conflict of all reality, and to make it of no value to tempted men. In fact He suffered being tempted, (Heb. 2, 18), and in this conflict except as the title is used by the tempter, the Son of God as God, wholly disappears.

Elevation had been the ruin of many. While filled with, and used by The Spirit, they used their position for self-glorying and self-advancement. Thus had they dishonored God, and had ceased to be lights. How will Jesus use the measureless fulness of The Spirit which He has received?

Experience alone could tell. Hitherto nothing had been wanting in His love and loyalty to truth. He had served God with pure heart and life. But this was

amid the tranquil scenes of Nazareth, where His position was lowly, and He Himself uninfluential and unknown. He is now about to pass to a commanding position. How will He, when conspicuous, deport Himself? How feel? While dimly conscious of His relation to God, His submission to Him had been complete. How will it be now, when fully conscious of that relationship, and of the possession of powers equal to its dignity and demands? Will He maintain God's lawful claims, and exhibit omnipotent power in all the lowliness as well as dignity of the self-renouncing man of faith? His contemplative life had not been disturbed by the portentous forces and the tremendous burden and strain that soon must come upon it. Will He be unruffled then? Be calm in the midst of fiercest and most unrelenting opposition and hatred? Use His position and powers for God? and find His service His continued delight? or, will He use them for His own interest, satisfaction and advancement? By His miraculous conception He has been placed as the Head of the new creation. Can, and will He maintain that position? Will He, in the exercise of His free determination, fulfill the supreme moral law of the Universe, obedience and love? And will He become the organ of The Spirit, in opposition to the world? or of Satan, in opposition to God?

Momentous questions these! They had not been decided when He was baptized, must be before He could enter upon His mission, could be only by a real conflict. He had come to deliver those oppressed by the devil, to destroy—*luoo, do away, breakup, pull down* as a build-

ing or institution—"the works of the devil," and "to destroy him that has the power of death, that is the devil" (Acts x, 38, 1 Jn. iii, 8, Heb. ii, 14). He had in His baptism declared Himself ready to be the Champion and Deliverer of men. The work He had undertaken was the mightiest ever undertaken by man. He will meet stubborn, fierce and persistent resistance. He will meet every possible inducement to stop in, or change the direction of, His career. The object He has proposed will demand the most inflexible courage, heroic faith, tireless activity and with it perpetual self-denial as to every thing which the world calls success.

Temptations in varied forms would thus constantly assail Him at every step. It was therefore necessary that before entering upon, He calmly and carefully weigh all involved in, His career, place fully all before Himself, and examine and decide for the right. Will He—this is the question—carefully looking the whole subject fully in the face, and carefully weighing all connected with it, go on? or, will He withdraw? He must make a choice. For only under the form of choice could He come to a clear self-determination to act. This implied a possibility of being tempted, *i. e.*, of being turned from the true path. And this implied a *posse peccare*, or He could not have been tempted. But the possibility was met by the invariable purpose, free, intelligent, and self determined—as we shall see—to unceasingly obey and unswervingly follow God.

But a further most important question must be met. Did He choose to go on, would He be able to overcome

the Adversary? This He could fully answer only by overcoming him. The issue, then of this conflict would decide what spirit? of this world? or of the higher? actuated Him, the tendency of His life, the nature of His work, the question of His kingdom, the destiny of man. Victory must, or man's Champion He could not, be. Only by this could He vindicate God's character and claims, make good His supreme and original right over man, wrest man from Satan, restore him to his true allegiance, and open to him the gates of Paradise, which Adam's defeat had closed.

All this beyond doubt was involved in that tremendous conflict. Thus only could these issues be met. But this we submit was not the whole. Something more, which also included this, was the one, definite object of The Spirit in leading Jesus directly from the waters of baptism into the fires of temptation.

He must hold His destined position, dignity, title, as Representative of the theocratic relationship, and Restorer of harmony to the universe, by conquests. He must by ethical victories over the usurper to be followed by his righteous expulsion, vindicate God's right to absolute sovereignty over the earth. He must complete as to the earth itself what God had begun. It was only relatively perfect. By physical victories must He make it as God intended it to be. And He must begin this work by meeting and obtaining ethical victories over him who now held it and its inhabitants in slavery.

Much has been written concerning "the inward conflict, the agitation of opinions," and "the forming of a plan

of life" during those forty days. But it is all assumption, having no foundation whatever in the Narratives. We cannot say, from the Gospels, that Jesus had any plan of life whatever. Nor could He, as, a Servant, have one. All He had to do was each moment to obey the will of God, and to learn from Him, each moment, what that will was. His mission was not to plan, but to execute. And hence these temptations could in no wise arise from any self-engendered excitement.

Nor could they come from any evil propensity. Instantly they were presented, they were repelled. This shows that they found in Him not the slightest tangency to sin.

They, hence, must have come from without; and from a person. For the mind can form no conception of sin as an abstract quality, nor, though an entity, as existing apart from a being in whom it inheres.

But no being good in himself, or interested in man's good, could originate sin in man. Reason therefore suspects, what Revelation affirms, the existence, presence and action of the Evil spirit. Some are skeptical as to these facts. But the time has gone by when they can successfully explain them away. The closest, most critical and most exhaustive investigations of the Scriptures compel the recognition of these facts. As Strauss pithily puts it, "if there is no devil, Jesus need not have come to destroy his works. If he be the personification of the evil principle, then Jesus is only an impersonal idea." It is true that his personality is not prominently presented in the earlier pages of the He-

brew Scriptures. And the reason is obvious. The innate tendency of fallen man to give homage and sacrifice to the devil, came out in earlier Israel (Lev. xvii, 7). And special prominence given there might have promoted his worship in Israel. But even then his existence was recognized, in the prohibitions of Lev. xix, 31 and xx, 6, in the strange fact of the goat for Azazel (Lev. xvi, 8), in the evil spirit that governed the people of Shechem, and, later, tormented Saul (Judg. ix, 23, 1 Sam. xvi, 23), and in all manifested fatal working. In this only, from the very nature of evil, could he manifest himself. His appearance is like that of some great sea monster, seen only occasionally, but showing his movements by the agitation of the waters.

Through all those years the fact of his existence lived in the consciousness of the people. The nearer the time approached the period of Jesus' appearing the more constantly is he seen. And when Jesus appeared, He, from the present, and subsequent most painful experiences (as in Lk. xxii, 53) was fully convinced of his existence and power. He constantly spoke of him, and of his kingdom, objectively and didactically, not only in His public discourses, but in His most confidential talks with His disciples—and to them in the same way that He did to the crowd (Lk. xxii, 31). And in this, as also in His re-affirmation of the Hebrew Scriptures teaching on the subject, He used language which cannot be explained away. Satan's existence and acting furnish the only consistent explanation of the existence of sin in man, and of his consequent condition and need of

redemption. And to him are uniformly ascribed those qualities and acts which indicate personality.

Matthew and Luke, in their narratives, call him the devil. Mark calls him Satan, and Jesus addressed him by this name. The former name is not found in the Old Testament.* But the latter is; and it is used (a) of human beings who are adversaries (1 Kg. v. 4; xi, 14, 23, 25, &c.), and (b) of an opposing spirit (Job i; ii, 1 Chron. xxi, 1; Zech. iii, 1, 2; comp. Ps. cix, 6, 29, *mar*). Jesus, once, called Peter, Satan, *i. e.*, an opposer.† Here the article is wanting. But with the definite article, the term, in the Hebrew, assumes the nature of a proper name.‡ This name is also found thirty-five times in the New Testament, and invariably in the singular number. The former name, *diabolos*, *the devil*, *i. e.*, the slanderer, (from *diaballoo to throw*, a slander) is found there also the same number of times; and with three exceptions (1 Tim. iii, 11; 2 Tim. iii. 3; Tit. ii, 3), invariably in the singular. In these places it is an expression, not of personality, but of quality, and is applied to human beings; and also in Jn. vi, 70, with a meaning closely akin to that in Jn. viii, 44; Acts xiii, 10, to Judas.§ In every other case it is in the singu-

[*It is found in the plural as the translation of *sair*, in Lev. xvii, 7, and 2 Chron. xi, 15, and of *shed*, in Deut. xxxii, 17, Ps. cvi, 37. But, judging from such passages as 1 Cor. x, 20, Rev. ix, 20, where the Greek word is *daimoon*, *demon*, we opine that the Hebrew terms refer to demons rather than to Satan.]

[†Or, the word may have been addressed to him who was using Peter as his unconscious instrument.]

[‡Gesenius, *Lex.*]

[§It is well for the English reader to be reminded that wherever in the E. V. the word "devils" is found, the Greek word is, *daimones*, *demons*, not *dabolos*, *devil*.]

lar, is accompanied with the article, and is used of a personality, who is a spirit (Eph. ii, 2). And that the two names, Satan and devil, belong to the same personality is clear, not only from their being used interchangeably in the narratives of the Temptation, but also from Rev. xx, 2. The Bible gives various names and appellatives of this personality. But these two are the most common. They point to a high created Intelligence. To him is given, by way of eminence, the name Satan, indicating thus, that he is the great Adversary of God and man.

His character, position, and sphere of operations are very fully described. He is the undisputed head of the kingdom of darkness (Matt. xii, 24-26, 45; xxv 41), and controls all its powers and principles. He is the giant spirit of evil. In him is concentrated all the strength of bitter hate and relentless war against God, and all good; and his daring in rebellion and ascendancy in guilt make him undisputed authority in sin. Originally put into, he did not, does not stand (*ouk estaken*, Jn. viii, 44) in the truth. With him sin originated.* And from that time he has lived and moved in the sphere of wilful lying (Jn. viii, 44). He is "the Wicked Spirit," "the Evil One," "the Tempter," "the Enemy." He is crafty, malignant, relentlessly cruel. He is a manslayer (Jn. viii, 44, *Grk.*). The introduction of sin into the pre-Adamite earth, the fall of man, the first fratricide, and the treachery of Judas are all attrib-

[*Jn. iii, 8, "from the beginning," *i. e.*, as long as sin has been, Satan has sinned.]

uted to his envy, craft, malignity and power (2 Cor. xi, 3 1 Jn. iii, 12; Jn. xiii, 2). He takes men captive at his will, and moves them to sins which could never have originated in their own hearts (2 Tim. ii, 26). He "sows tares," and takes away the "good seed" from the heart (Matt. xiii, 39; Mk. iv, 15; Lk. viii, 12). He is the god of this *aioon*, *age* (2 Cor. iv, 4), and inspires his servants to give him, and he receives from them, that worship which is due only to God. Politics, business, social life and literature are to a greater or less extent under his influence or control. The corruptions in the former three manifest this abundantly. And in the last are found plays, romances, songs and other writings which tell their origin by the refined voluptuousness or vulgar passions which they breed or arouse, and by the excitements which they breathe into the soul. He lulls to security where it should not be felt, creates a laugh where there should be only alarm, and throws many into a sleep which only the judgment trumpet's blast will break. The extent and terribleness of his colossal power are seen in the striking phrase, "the whole world lieth in the Wicked One" (1 Jn. v, 19).

Nor is the church free from his influence. This, her sad history shows. This, the fall of one and another of her members into his snare and condemnation shows (1 Tim. iii, 6, 7; 2 Tim, ii, 26). It is for them—not for the wicked who are already his—that he sets his many, varied and ensnaring devices and wiles. And they are entreated, warned and exhorted, to watch against his wiles, and having taken the whole armor of

God, to stand firm, to resist and to overcome his attacks (Eph. vi).

As we study the moral features, and trace the movements so disastrous to man, of this dark and portentous colossus along the track of history, we involuntarily inquire, how obtained he his foothold on earth, and such an awful, and, so far as man by himself can effect anything, resistless influence over the race. By what right does he approach the sinless Jesus with such formidable temptations? The hold upon man and the right, legal, to tempt Jesus could rest only upon his having a foothold upon earth. And this he could have only upon the ground that he was originally placed here. To human thinking there is no other way which he could have gotten here. This fact he, impliedly, asserts in his third tempting word. Its correctness Jesus recognized by his silence. This word shows that he sustains most important cosmical relations. And it is this fact that gives to this great conflict its greatest importance and significance.

Anticipating what we will presently show, we may say that he is a fallen prince. Hurlled from a throne radiant with joy he has much about him still of his original greatness. His vast intellectual force and mysterious power, his princely titles and authority on earth, his policy, perseverance, ubiquity and success—all recognized in the Bible, felt in actual life, and confounding to our intelligence—show that he still has about him something grand and awful. On account of his superior rank and position he was treated with high

respect by Michael the arch-angel (Jude 9) He has free access into the presence of God, and transactions there (Zech. iii, 1, 2; Rev. xii, 10), and is used as God's minister (1 Kg. xxii, 19-23; 2 Chron. xviii, 18-22).

This position belongs to him on account of his relation to the earth (Job i, 6, 7; ii, 1, 2). And during this conflict he claims the right to give all the authority *exousian*, over the habitable world, *oikoumenees*, (Lk. Matt. has *kosmou*) to whomsoever he wills (*theloo*) to give it. But he does not claim that this personal and potential lordship over the world and extra-divine sphere of human life, and this ability to raise to the pinnacle of earthly glory, is inherent and underived. He recognizes that the sovereignty which he claims is limited, temporary and derived: it has been *paradidomai delivered over* to him. This could only have been as the Divine representative on earth. And this comes out quite clearly in the *oun, therefore*, of vs. 7, of Luke. Not as an individual, but as this representative did he make this proffer of the sovereignty over the earth to Jesus, and in making it he owns and does homage to the sovereignty of God, as Creator, and acknowledges himself as His vassal.

This claim was correct in this, that he was the original ruler of the original earth, but incorrect in this, that he knew that the original grant had been forfeited by his rebellion. He had not however, been dispossessed of either his title, or his power over earth. He was still earth's prince, still "the high one on high," still had, as he yet has, in his governmental relations

access to God. Nor did Jesus challenge His statement, but rather, by silence, admitted its truth. He recognized that he had authority as well as power on earth. And in His subsequent teaching He not only accepted the ideas long current, as to Satan's activity, hostility and baleful influence, but also as to his cosmical relations and authority. Thrice He called him, "*ho archoon, the prince*."—i.e., one invested with rank and authority—*tou kosmou, toutou, of this world*,* i.e., as now existing. And He also recognized the existence of his kingdom, as that which He had come to overthrow (Matt. xii, 25-29; Lk. xiii, 12, 16). Jesus' words find a constant echo in the Letters. And in the Apocalypse Satan's deliberative and kingly power are expressed in strong, if symbolic, terms. On earth he has a throne (Rev. ii, 13, *Grk.*, E.V. "seat") in hostility to Jesus, and shrinks not from asserting his authority. Though not earth, but *tois epouraniois, the heavenly places* (Eph. vi, 12, comp. i, 3, ii, 6) are his abode, yet over it he exercises a sovereignty. He, directly, or through his ministers, deceiveth the whole habitable world, (*teen oikoumeneen*, Rev. xii, 9). He goes to and fro, walks up and down, in it, seeking, as a roaring lion, whom of the servants, or people of God he may devour (1 Pet. v, 8). He delivers up saints to prison and death, performs miracles through the false prophet, and gives to the dragon and beast the whole power which they possess over earth and its inhabitants (Rev. *passim*). And his place in the Heavens gives him a position where he can be "the accuser of the brethren." These are persons who have renounced his allegiance. Yet he has a certain claim upon them still

[*Jn. xii, 31; xiv, 30; xvi, 11. This phrase, and *tou aionos toutou*, refers to the world as under Satan. See, in *Grk.* Jn. viii, 23; xviii, 36; 1 Cor. iii, 19; v, 10; vii, 31; Eph. ii, 2; Jas. ii, 5; and also Matt. xiii, 22, 40; Lk. xx, 34; 1 Cor. i, 20; ii, 6, 8; 2 Cor. iv, 4; Eph. vi, 12.]

(Lk. xxii, 31, 32).^{*} As their *antidokos*, *opponent in law*,† he goes about seeking to destroy them. (1 Pet. v. 8). Gathering up against them what he can, he with it accuses them before God night and day (Rev. xii, 10). His final expulsion from Heaven, which was assured while Jesus was on earth (Lk. x, 18), will yet actually be (Rev. xii, 7-12). Meanwhile he is the *archonta*, *princes exousias*, *of the authority tou aeris*, *of the air* (Eph. ii, 2, Is xxiv, 21)—the air, not as bright and clear, but as thick and murky, a fact alluded to by Job (xv, 15), Isaiah (xv, 26), and Paul (Heb. ix, 23)?—those aerial regions which are populated by numerous, powerful and malignant spirits, his subordinates, whose energies he directs, whom he binds to his will, who supervise the affairs of men and their world, and who give in to him those reports which, with his own, he uses when he accuses saints before God. He has such power over, and at times such a free disposal of the atmospheric phenomena, that he can and does use them as the instruments of his wrath (the lightning, Job i, 16, the wind, vs. 19). And was it not he and his malignant spirits, rather than the unconscious wind storm and senseless waves, which Jesus rebuked when He stilled the tempest (Matt. viii, 24)? He has also at times the disposal of man and disease as his instruments (Job i, 15, 17, ii, 7). He has power over the bodies of men. He can bind (Lk. xiii, 16), hinder (1 Thes. ii, 18), buffet (2 Cor. xii, 7), afflict with disease (Job ii, 7), cast into prison (Rev. ii, 10), bid demons take possession of, and torment men. And he has the, not *exousia*, *authority* over, but *kratos*, *strength*, *might* of, death (Heb. ii, 14), so of disease, its physical cause. He can work with all power, signs, lying wonders, and all decievableness of unrighteousness (2 Thes. ii, 9, 10). And in the Apocalypse, through the form of representation is sym-

[*See Holy Supper, pgs. 118, 119.]

[†See Grk. Test. Matt. v, 25, Lk. xii, 58, xviii, 3.]

bolie, the cosmic powers and influences which he wields, and the physical effects which he produces are real and terrible. No truer word did Peter ever speak than this, that men are tyrannized over by the devil (Acts x, 38, *Grk.*).

And there are two other general facts more mysterious still. One is the strange relations which he sustains to believers. He has a right to have them to sift them as wheat (Lk. xxii, 31).^{*} He for twenty one days thwarted Michael's efforts to bring to Daniel an assurance that his prayer had been heard (Dan. x, 13). To him were certain professing christians who had wilfully offended, to be delivered over, (*paradidomai*,) that they might learn not to blaspheme (1 Tim. i, 20). And a certain church was commanded to deliver over, (*paradidomai*), solemnly, and in the name, and with the power, of our Lord Jesus Christ, such an one, who had acted scandalously, unto Satan, "for the destruction of the flesh," *i. e.*, the infliction of physical evil upon him, "that the spirit might be saved in the day of the Lord Jesus" (1 Cor. v. 5).[†]

The other fact is, the peculiar relation he sustains to God, as Creator and Governor of the Universe. One of his lying spirits was the Lord's instrument to induce Ahab to go up to battle to his own destruction (1 Kg. xxii, 20-28; 2 Chron. xviii, 18-22), and he himself was the Lord's instrument to provoke David to number Israel (2 Sam. xxiv, 1, *mar*, 1 Chron. xxi, 1).

Such power and authority in the hands of such a malignant spirit are simply awful. And the fact would be appalling, were it not that the injury he is allowed to inflict is defined and limited in kind and extent by the will of God (Job i, 12, ii, 6). And all this gives a sug-

[*If the reader will turn to pg. 118-123 of *The Holy Supper* he will find a critical analysis of this passage.]

[†See footnote at bottom of pg. 227.]

gestion of what must be the condition of things when he, having great wrath, and his host are cast down from the air to the earth, and confined to it. Great woe then will be to the inhabitants of the earth and sea.

[*It may occur to the reader to ask, Why is such a permission given to Satan to afflict the children of God? Besides the general reason, growing out of Satan's cosmical relation, which will appear as the reader goes on, there is a special reason, ethical, which is apparent in every case given in the Bible—as in the cases just cited. The case of Job may illustrate another fact—(Job i-ii). When the sons of God (as *Elohim*,)—i. e., angels, presented themselves before Him, to give in reports, and receive orders, Satan came also among them. His abiding relation to earth as his sphere, and his activity and its object—to investigate human affairs—appear in his walking up and down in it. And his envy, malice, threatening and destructive power are conspicuous in his reply to God's remark about Job's excellence. He intimates that if permission be given him to put Job to the test, he will show what Job really is: "He is good because Thou hast prospered him, and hedged him about on every side. Let me have him in hand and he will soon curse Thee to Thy face."

Here a most important problem was thus suggested. And its solution could be only fully reached through the infliction on a prosperous man in whom malice could detect no evil, the calamities due to a life of sin.

Instantly, upon permission being given, Satan summons man, wind, lightning and disease, to his service. He swept Job's property and children away at a stroke. The rapidity of his movements reveals his purpose. He would have Job believe from the suddenness, unexpectedness, greatness and form of the calamities by which he was overwhelmed, that the visitation came from God. But under all, even under the infliction of the most terrible disease of the East—a disease which made him a loathing to himself, and an object of terror as well as pity to others—his confidence in God was not shaken in the slightest degree. Nor was it shaken by all the arguments of his friends trying to show that it was a judgment for sins; nor by the entreaties of his wife to "curse God, and die;" in all this Job sinned not, nor charged God foolishly. And thus—besides the immediate purpose of God in permitting it, and besides the great lessons that Job was taught through it—it was demonstrated to Satan that there are a piety and a faith in God which cannot be moved by all the temptations which he can present, and by all the sorrows and sufferings which he can inflict. And this was a lesson which was thus taught Satan in the early ages after the fall of man.

And this casting down will be the proximate cause of that great rebellion which will call forth Jesus from heaven, in flaming fire, for the punishment, and final expulsion of "the high ones on high," Satan, and his host, as well as of "the kings of the earth" (Is. xxiv, 21; 2 Thes. ii; Rev. xii, xix, xx).

Besides his angel host who are still free to act—for some are now under chains of darkness in Tartarus (2 Pet. ii, 4)—and who are also called principalities, powers, rulers of the darkness of this world (Eph. vi, 12), there is another large class of beings which belongs to his kingdom. These are demons.* He is their prince, *archoon* (Matt. ix 34). These beings are never called angels, with whom they have nothing in common, except wickedness. Nor are wicked angels ever spoken of as demons, or as taking possession, or being cast out, of men. Demons are never represented as tempting people to sin, nor are wicked angels ever called "evil" and "unclean" spirits.† Demons are spirits (Matt. xii, 43-45). They have intelligence and will (Mk. i, 24; Lk. iv, 34); and wisdom, *sophia daimoniōōdees*, *demoniac wisdom*, (Jas. iii, 15). They believe in God, and tremble (Jas.

[*The Scriptures as well as classic writers use the two words *daimoon* and *daimonion* as synonymous. But in every place except Matt. viii, 31; Mk. v. 12; Lk. viii 29 (all which places belong to the same fact) and Rev. xvi 14; xviii 2, where the word is *daimoon*, the word is *daimonion*.]

[†Rev. xvi 13, 14, xviii, 2, are no exceptions. It is the spirit (afflatus) of unclean demons, *i. e.*, the influence of which they are the authors. The same phrase is in Lk. iv, 33. And the things predicated of these unclean spirits are such as belong—as the whole Scripture teaching on demonology shows—only to demons. And in both passages the word used is *daimoon*.]

iii, 19) as they look forward to the time when the sentence upon them will be executed (Matt. viii, 29). They recognize Jesus as the Son of God, and acknowledge both His own power—in obeying Him, and in begging Him not to torment them before their time—and the power of His name (Mk. i, 24, 34; v. 7, Lk. iv, 41; Matt. viii, 29; Acts xix, 5 &c.) They are, and are called “unclean spirits” (Acts xix, 13, 15). The two terms are used interchangeably in Matt. viii, 16; Lk. viii, 2, x, 17, 20. The demon spoken of in Matt. xvii, 18, is called in Mk. ix, 25, “foul spirit.” Demons, hence, can torment men with spiritual pollution. They are malignant spirits who hate men, but whose hate seems to be rather against God. They haunted tombs, and abode in the wilderness, and dry places (Matt. viii, 28; xii, 43; Mk. v, 5; Lk. viii, 29). But they sought, and in a way wholly inexplicable to us, they could obtain possession of the bodies of men. And—for they have great power (Matt. viii, 28-32, Mk. ix, 26), and can give super-human strength (Mk. v. 4)—they could most grievously afflict them with divers diseases and torments.* And it may

[*It is often said that Socrates was attended by a good demon. The statement is founded upon two passages: one in Xenophon *Memorabilia* (ii, 2, sq.), and the other in Plato *Apol. Socr.* But it is doubtful if the language in either place justifies the statement. Socrates seems simply to have meant that a divine influence or intuition of some kind within him, a sign or voice, *semeion* or *phonee* (Plato,) controlled his actions.

The condition of one possessed of the devil, as Judas was (Lk. xxii, 3, Jn. xiii, 2,) must be carefully distinguished both physiologically and morally from that of one possessed of demons. The latter have nothing in common, necessarily, with the former, who are called “the children of the devil” (Jn. viii). In the former, as in all temptations, the will yields consciously, and by yielding is overcome, without wholly losing its freedom. The will is solicited,

be that the worship which was, and in some parts of earth still is, given to them (*sair*; Lev. xvii, 7; 2 Chron. xi, 15; *shed destroyer*; Deut. xxxii, 17; Ps. cvi, 37; *daimonion*, Acts xvii, 18; 1 Cor. x, 20, 21; 1 Tim. iv, 1; Rev. ix, 20) had its root in this fact. The worshippers would propitiate the demons, and thus avert the sufferings which they could inflict.

They are disembodied spirits. This fact is seen in their desire for embodiment. They take possession of the bodies of men. When they have gone out of a man they seek, but find not, rest in dry places. Then they seek to, and, if they can, they do enter into those out of whom they have gone (Matt. xii, 43; Lk. xi, 24). Rather than remain disembodied or—like the angels that sinned in losing their principality (*Grk.*) in the air, and were therefore put into chains, under darkness, unto the final judgment (Jude 6)—be cast into the bottomless pit* they would enter into the swine. A pro-

and yields, but is not overcome. For Satan cannot compel any one by physical force, and his influence may be withstood (Lk. xxi, 31, 32, 46; Jas. iv, 7; 1 Pet. v. 9).

But while Satan works through the spirit upon the moral nature, demons worked through the psychical upon the rational nature. They did not exert their influence directly upon the spirit, but through the nervous system. Nor did they possess the soul, but only its bodily organs. Though the unhappy subject may, by a life of sin, have prepared himself for the affliction, yet he was not morally subdued by the demons, as Judas was by Satan. Taking advantage of his peculiar condition, they took possession of him, an unwilling subject, whose true nature was profoundly opposed to their action. And they so attached themselves to him, that his personality seemed lost or destroyed, or at least so overborne as to produce the consciousness of a two-fold will within him. There was a complete or incomplete loss of the sufferer's reason, or power of will. His actions, words, thoughts, were

[*This translation of the word, *abusson*, in Rev. xx, 3. In R. V. of Luke viii, 31 it is "deep."]

perty this, which is never found in Satan or his angels, (they desire not any material bodies), but is found invariably in demons. And Josephus, who always speaks of them as evil spirits that enter into men* held† as did also the Jews, that they were the spirits of wicked men. In this opinion Justin Martyr and Athenagoras shared. And this—*i. e.*, that they are disembodied spirits—seems to be the idea forced upon the mind by a calm and full study of all that the Scriptures tell us upon the deeply mysterious subject.

But to what period of earth's history did they—if this idea be correct—belong? Plutarch speaks of them as wicked and malignant beings who envy men, and try to hinder them in the pursuit of virtue, least these should be happier than they are. And Newton says that this is a very ancient opinion.‡ Modern scholars derive the word from *daioo*, *to divide*,—the name pointing them out as dividers of destiny. Plato derived it from *dæemon*, an

mastered by the evil spirit (Mk. i, 24; v. 7; Acts xix, 15). And children were such sufferers as well as men (Matt. xv, 22; Mk. ix, 21).

The literature upon the subject of these possessions is very large. But the hypotheses advanced as explanation of the facts are reduced to three: (1) that they were lunatics whose derangement was attributed by Jewish and heathen superstition to superhuman influence; (2) that they were really the effect of demoniacal power, which was peculiar to that day; and (3) that they still continue, and are seen in certain facts which medical science attributes to natural causes. There are cases which present many of the features of those afflicted with these possessions in the time of Christ; like those, for instance, of the epileptic child (Lk. ix, 38-42). Further, the demonized state showed itself in a kind of clairvoyant state: the demons knew Christ. No. (3) may therefore be considered as a yet open question. (See remaining part of this note, foot of page 232.)

[*Ant. vi, c. 8, 2; vii, 6, 3; viii, c. 2-5]

[†De. Bell. Jud. viii, 6, 3.]

[‡Dion. 1, pg. 958. On the Prophecies.]

adjective from *daoo*, to know, thus designating them as "the knowing," "the intelligent." This was the judgment of the Greek writers about them. And the Greek mythology regarded them as intermediate beings. Plato, who speaks of them as "souls that had inhabited human bodies," says, "every demon is a middle being between gods and men."* And Homer regarded them as gods. But his gods are only supernatural men. And generally in Greek literature, they are only canonized heroes, or the spirits of men of the golden age, acting as tutelary duties.† But the mythological golden age belonged to the Pre-Adamite earth—i. e., the earth prior to the time when The Spirit of God moved

But it is beyond dispute that the writers believed that the persons were really possessed by demons, (no. 2). This is evident from their use of terms. When speaking of the demons, they used the word "casting out" (Matt. viii, 162 *passim* ; but when speaking of the victims being cleansed of them, they used the word, heal, (*therapeuasthai*, Lk. vi, 18, or *iasthai*, Matt. xv, 28, and *passim*). It is evident also from the fact that they constantly distinguish between these cases and those of disease. And that Jesus shared in the same common judgment is clear from these facts: (a) it explain the ease with which He cast out demons by the victory which He had gained over Satan in the wilderness, and by the power of The Spirit (Lk. xi; Matt. xii. 29, 29, 30; comp. Lk. xi, 21, 22); (b) He declares that certain kinds of demons can be dislodged only by fasting and prayer (Mk. ix, 29); and (c) in His commission to the Twelve, He gave them both *dunamin*, power and *exousian*, authority over all demons, and thus to cure disease (Lk. xi, 1, Matt. x, 8, Mk. iii, 25) And they did it, as did the Seventy, to whom He gave *exousian*, authority, to tread on "all the *dunamin*, power of the enemy," i. e., demons—as Satan's instruments (Lk. x, 19). And in His final commission, He declared that those that believe shall cast out demons (Mk. xvi, 17). He had the cases before Him. He distinguished between these possessions and diseases. He effected the cures. He was fully competent to judge. And His decision should be, and with every one who regards Him, is final.

[*Tim. sg. 413. Sympos. iii, 200.]

(†Hesiod. *Works and Days*, 109-126)

upon the face of the waters. This was the extra-Scriptures idea attached to the word. And they give no intimation that they use the term in any other than in its generally received sense. The LXX used the word to represent the Hebrew word for pestilence (Ps. xci, 6), but usually, for the Hebrew words for "gods" (Ps. xcv, 3), and "demons" (Deut. xxxii, 17). And both the Old and New Testaments speak of demons as terrible realities, and recognize that they inspired the heathen "oracles" (Acts xvi, 16, 18). While they speak of the "idol," *i. e.*, image, as nothing, they yet regard the power back of the idol as a terrible reality: "on the gods of Egypt"—as part of the lordship of Satan—"will I execute judgment." They distinguish between the worship of the dead (a part of the Confucian system) and the worship of demons (comp. Deut. xxvi, 14, Ps. cvi, 28, Is. viii, 19 with Deut. xxxii, 17, 2 Chron. xi, 15). And while the former is forbidden, the latter, which continues down to the period embraced in the Apocalypse (Rev. xi, 20), is regarded as something exceedingly terrible: "the things which the Gentiles sacrifice, they sacrifice to demons" (1 Cor. x, 20, 21, 1 Tim. vi, 1, Acts xvii, 20, *Grk.*). The fact that demons wander about shows that they do not belong to our race; for the spirit of each man, at death, goes to God (Eccl. viii, 7). And is not this demon-worship—a chain by which Satan holds the heathen world fast—one link which, now since the Fall, connects his present hold on our earth with the earth which he formerly possessed? If so, are

not demons the disembodied spirits of those who lived on the Pre-Adamite earth, and who, until they are cast into the abyss, still haunt their old abode? Belonging to Satan's original realm, and sharing in his sin, they shared the ruin of his earth, and will share in his fate.* Their condition of disembodiment, for which they were not created, is as intolerable to them as is their sure prospect of their final fate. They have not the power, as have Satan and his angels to tempt men to sin. But they belong to his realm. And because Jesus came to give redemption and release to the cosmos, and to man born in Satan's realm, and held by him in a fast-entwined complication of sin and corruption, they do what they can to hinder Him. They torment those whom they cannot destroy. In this they are like their great prince. And the constant use of the verb rebuked—rebuked the fever, the phrensy of the demoniacs, the tempest, &c.—shows that Jesus regarded them as hostile and repellent forces that must be restrained. And are not demons referred to in Rev. xx, 13? The dead which the sea must give up are not the righteous dead, for they are raised previously (vs. 4), nor merely the bodies of the wicked dead, for the sea is coupled with Death—the realm filled with material forms—and with Hades—the abode of disembodied spirits of our race. May not the sea be here connected with the disembodied

[*Much has been written, and is now being written upon the Pre-Adamites. We merely suggest, What if they belong to the original earth? What if the remains being found should prove to be the remains of that class of men to whose wandering spirits the name of demons has been given?

spirits of the Pre Adamite earth?—those who will have precedence in that awful hour when each, *ekastos*, (the Greek text has no word for the term “man” in E. V.) will be judged according to their works. And is not this the period which they alluded to when they begged Jesus not to send them into the abyss, *i. e.*, bottomless pit, nor to torment them before their time (Matt. viii, 29)?

There is another class that belongs to Satan’s realm. It is called “his seed,” “the children of the devil” those “of that Wicked One.” These are human beings. They belong to him because, among other reasons, they are born in his kingdom. That kingdom is local and tangible as well as moral. It is here. Over this world he exercises a sovereignty which is recognized. What, the question arises, is the foundation of this right? Conquest, might be a sufficient answer, were it not that he was on earth before that conquest. For, his presence on the earth is spoken of in Gen. iii, not as something extraordinary, just now for the first time here in the world, but as something already on the earth. The narrative (Gen. i) opens with *be-resith, in beginning &c.* The “the” is absent in the Hebrew. This phrase expresses in Jn. i, timelessness. But as the fact mentioned in Jn. i, 3—by the timeless Word all things *began*—(*egenito*)—corresponds with the “in beginning” here, we know that here it refers to the beginning of time. But the *when* time began we are not told. No matter how many millions of years the mind traces back it must come to some point in the eternal ages

(Prov. viii, 22, 30) when *Elohim*, *The Mighty*, created.

From vs. 3 on to the end of this chapter, the two verbs used to describe God's creative work are *asah* and *yatzar*. These verbs are uniformly used to express formative acts, *i. e.*, the construction of things out of existing materials. And this shows that the Adamic earth was not an original creation, but an earth prepared out of pre-existent matter. The only exceptions are in vss. 21, 27, where the introduction of life in connection with the construction of certain animal forms is spoken of; and in ii, 3, where reference is made to i, 1, "which He had created in making" *i. e.*, "formed in creating."*

But the verb *bara* includes more than the idea of calling the non-existent matter into being. It is used to describe the completed formation of monsters (vs. 21), and of man (vs. 27), and the simultaneous giving of life to them—to the former, the life-principle—already im-

[*In those places, i, 1, 21, 27; ii, 3, the verb is *bara*. The verbs *asah* and *yatzar* are used of the works of God and men. But *bara* in the *Kal*, or simple form, and with an accusative of the materials, is never used of the creations of men. In the *Kal* form it appears 38 times in the Hebrew Scriptures, and in every instance God is the subject. It is nowhere said that any other created. Its one idiomatic meaning is a calling by God into being that which before had no existence. It defines the creative act as one without any limitations. It points to God as the First Cause of existences. It ascribes the absolute origination of matter to Him. It says that He, of His own free will, and by His own all-powerful word, called the Universe into existence out of nothing. It also ascribes to Him the origination of life. And the other verbs, *asah*, *yatzar*, ascribe to Him the construction of forms out of the matter which He had originally called into being.

This is the uniform conviction of all Hebrew scholars, and the uniform testimony of all Jewish writers. The note itself is but a condensed statement of the judgment of such eminent Hebrew scholars as Gesenius, Fuerst, Delitzsch, Umbreit and Kallish.]

parted to nature from The Spirit (vs. 2), and to the latter life, directly from The Creator (vs. 27, ii, 7).^{*} The formation and completion of structures, and the giving of life to them are both included in the word *bara*. This fact is recognized so far as these verses are concerned. Why not then recognize these ideas as included in the verb as used in vs. 1? Can any good reason be given, except that this recognition is against the commonly accepted interpretation that verse one mentions the mere origination of matter, called into being in the chaotic condition commonly supposed to be spoken of in verse two. But this recognition agrees fully with the idea that the term "heavens" includes the idea of many worlds. The Scriptures distinguish between the time-ages (Rom. xvi, 25; 2 Tim. i, 9), and the ages preceding (Tit. i, 2). They tell us that during those preceding ages God was constructing worlds: "from *olam* to *olam*"—"from age to age" during the long cosmic ages when He creates, and carries on to their appointed end successive worlds—"Thou art God" (Ps. xc, 2); that there was a period which preceded all world-construction (Eph. iii, 9); and that there have been successive stages in this world's development (Heb, i, 2. xi, 2, *Grk*). They speak of its creation—of the *tohu* state

(*The Scriptures uniformly ascribe the origination of life to God. And so far as science can establish anything, it has established the fact that spontaneous generation of life is an impossibility. Huxley declares that the doctrine of Biogenesis is victorious along the whole line. (Addresses, *Eng. Ed.* pg. 234.) Tyndall says that not a shred of trustworthy experimental testimony exists to prove that life ever appeared independently of antecedent life (Nineteenth Century, 1878, pg. 507). The geneses of life are points for the direct appearing of The Creator.)

—of earth's being fitted up for man—of its present state—and of the new earth. We can therefore say that many worlds are included in the term "heavens." And the form of the word *hashamayim*, being only in the plural, suggests—as Tayler Lewis well puts it—"the notion that would very early arise of something above the firmament—itself an appearance in which were shown the forms of things at vast, and vastly differing distances beyond it—other heavens beyond that which presents itself to the eye. The natural image in the Hebrew word is height, reduplicated and carried upward by the plural form." This is also seen in the phrase "heavens of heavens" (Deut. x, 14, Ps. cxv, 16), and in the change of the terms, from "heavens and earth," which is thus used when the idea of more worlds is to be conveyed, to "earth and heavens" when only the idea of the firmament connected with our earth would be expressed.

The phrase "heavens of heavens" corresponds with the phrase "olams of olams." The former tells of matter, the latter, of life: the "life of the ages" is the life belonging to that matter. The former tells of the abundance and variety of forms, the latter of the plurality of life in those forms.* The two phrases run concurrently. Light was in the star-worlds which existed before the star called Earth; and life too, for they are the abode of angels. All this implies order, and suggests the idea of a completed rather than of a structureless heavens—worlds created, separated, completed: "By the word of The Lord were the heavens made, and all host of them by the breath of his mouth."

(*Lange *Gen.* pg. 162.)

This suggestion is supported by the fact that in the six days' work that word moved on a very rapid development. The "Let be" of each day was so followed by the "and it was so," that the living structures were started into being complete on that day.* It surely then needed not have required millions of years for The Creator to create and construct the heavens and the original earth, and to people them with living forms.

The matter, however, for the development of the six days' work had been prepared beforehand for the speedy construction of the living forms. But the creative epoch belonging to vs. 1 included in it—as the word *bara* shows—not only the construction of matter into forms, and the imparting of life, but also the origination of matter, and its preparation for formations. That epoch may have comprehended vast successive ages, and successive creations before the word *bara* in its full meaning could be used of it. Matter may have been called into existence in an attenuated form, may have floated as clouds, or as a nebulous mass in space, may, by laws and along lines of development which The Creator originated, have been moulded by these constructive processes into completed spheres revolving around their centers. As is implied in the laws of radiation,† and as is indicated by the igneous character of the primitive rocks, by the evidences of tropical climate—ages past—in high latitudes, by the present internal heat of the globe, and by the spheroidal figure of

(*See pg. 260 for meaning of term "day.")

[†The temperature in space is not less than 230 degrees below zero, Fahr.)

the earth—it being such as would be taken by a fluid mass revolving with the earth's velocity around a center—the earth—as all this implies—may have existed in a melted state. Then, by the action of various forces of nature, through unmeasured periods, it may have been slowly prepared for the existence of animal and vegetable life. And, since it is not impossible that the six days' works are representatives of those works done in the preceding epochs of earth's history—a true, and real history of God's whole creative work through the "olams" from the beginning—there may have been numerous successive creations of plants and animals. But not until it and the other stars were ready for, and occupied by, those for whom they were then being prepared, could the word *bara*, in the full force of its meaning, be applied to them—that is, provided the word means in verses 1 all that it means in verses 21 and 27.

These considerations force upon me the conviction that the phrase "God created the heavens and the earth," teaches, (a) the origination of matter from God, (b), its construction into completed heavens and earth, and, (c), since the imparting of life to matter, both diffused in nature, and localized in structures, is one of the root-meanings of the word as used of God—the peopling of the heavens and the original earth with organic forms.

This is most agreeable to the latest researches of science. The physical constitution of the planets, and of the stars, which are but suns, suggest this. Whatever their interiors may be composed of, their exteriors present to us a bright surface, called the photosphere.

Outside of this, as outside of the surface of the earth, is an atmosphere composed of vapors. The materials of the photosphere are so intensely hot that the metallic and other substances of which it consists are in a liquid or vaporous state. It has been found by the spectrum-analysis—so far as the examination has gone—that the same elements are in the stars and in our sun, which is but a star, that are in the earth—sodium, magnesium, iron, hydrogen, nitrogen, oxygen. And many more elements have been found in the sun. But these elements are those most closely connected with the living organisms of our globe.

Now if the surface of the sun be protected from its outer envelope or photosphere, by a dense atmosphere which absorbs the intense light, and is a non-conductor of its heat, there is nothing to prevent our sun from being inhabited. The same remark applies to other suns. And although some of them, (as *Alpha, Orionis* and *Beta Pegasi*), do not contain hydrogen—so far as science has yet discovered—yet on the whole they differ from our sun, and from each other only in special modifications, and not in general structure. It is therefore most probable that they, like our sun, are surrounded with planets which they uphold, illuminate and energize. And if so, it is most probable that these planets, like those belonging to our sun, are surrounded by an atmosphere. But all the conditions favorable to life being present, it is an inconceivable thought, and contrary to what we know of the Great Creator, to suppose that life itself would be wanting.

This conviction is also most agreeable to the conception of the all perfect Creator, given us in the Bible. He is the life-giving God. From Him the life must go forth continually. We, by an act of imagination, can, in a few minutes, create and people worlds in space. These are fancies, it is true, to which we have no power to give reality. But with God to will is to do: "He spake, and it was done." He is the God of order. And would He originate matter thrown out in the utmost confusion? Would not He, the great world-Build-er, when proceeding to call the visible Universe into being, go upon lines already laid down in the Invisible Universe, *i. e.*, the spiritual? and downwards and along these lines construct the heavens and the earth? But here we are in domain of both order and life. When, then, the heavens and earth were constructed, they issued forth from His creative fulness, suns, planets, stars, complete. By His creative energy they were placed in position, and started upon their stately and appointed rounds. Space was peopled. The darkness was illuminated by the flashing of suns. Order reigned. Life abounded (Job xxxviii, 7). And earth, as one of the starry host, was not without life and inhabitants. The origination of matter and the construction of the heavens and earth were simultaneous acts. This is the very idea expressed in the phrase "formed in creating" Gen. ii, 3,* and in Is. xlviii, 13: "My hand hath laid the foundation of the earth, and my right hand hath spanned the heavens. I call them, they stand up to-

(*See pg. 236.)

gether, *at once*" (Sept. *ama*. Vulg. *simul*).*

The impression left upon the mind by vs. 1 (Gen. i) is that of completion, orderly movements, life, beauty predicated alike of "the heavens and the earth." Abruptly is the mind introduced in verse two to a condition of things the very opposite, and most unexpected. No intimation is given of such a change, nor of the time-distance between the two conditions. We are told, however, that the unexpected condition belongs to the earth. It, not the heavens, was *tohu, vabohu*. Hence the darkness did not cover the heavens. However incomplete, they, as the works of the God of order and life, must have been possessed of order and life, and have been lit up by the flashings of thousands of suns. Hence, again, verse first must speak of one subject, verse second of another. And, in fact, there is no place between the "created" of verse one and the "was" of verse two to put in any part of the first day's work. For if verse one tells

(*While these pages are going through the press the papers have much to say about a new star which seems to have appeared in Andromeda, which is a sun as large as our own, and which is lighting up with its radiance a part of the universe hitherto buried in the gloom of perpetual night, and which appears in the center of a nebula. This latter fact, should it be proved to be a fact, is a striking example of the process of the nebular evolution by which many hold our solar system to have been formed. But if so, it shows, farther, the sudden bound from the nebulous to the solar condition. For, when first observed, early in August, it was a bright spot in the nebula of Andromeda, a nebulous mass only, and not a star. In a month a star glitteaed where the bright nebulousness had been. Should the facts so far observed, be sustained, then men have beheld the birth of a sun, not by the gradual process of construction covering ages, but by a sudden spring into being, almost in the twinkling of an eye. One moment a dull and scattered nebulous mass the next a blazing sun pouring the sudden light of day into the depths of space for millions of miles.)

merely of the creation of matter, and verse two of its chaotic condition, so-called, why is the history of the heavens so suddenly dropped? Further, if verse two belongs to the present system, it must be the beginning of a history of which verse one is the compendium. But in Gen. v. 1, where the first sentence in a history is a compendium, the next goes on without a conjunction. But here, every verse (except 27) begins with an "and," which, in every verse, marks succession, stage after stage, and which in ii, 2, introduces a succession of time following the statement that the heavens and earth were finished. All this indicates that verse two introduces a new subject, distinct from both that spoken of in verse one and that also given in verse three, and thence onward to the end of the chapter.

In Gen. ii, 4 two geneses or births (one succession, one event or thing proceeding from another)* in nature are given. And in the account, there is both a change of verbs, and an inversion of terms. The first is "the genesis of the heavens and the earth." The second is "the genesis of the earth and heavens"—a phrase found only once elsewhere, Ps. cxlviii, 13. These two geneses are distinct. In the former it is the creative energy of Elohim in its original actings. In the latter it is the energy of Jehovah-Elohim, constructing forms, in their beginnings, out of existing materials. All universal, cosmical actions are connected with Elohim, but every Divine act as it stands related to man, and to the theocratic revelation and kingdom, is traced to Jehovah-

(*Tayler Lewis.)

Elohim, that is, to the Creator in covenant with the man,* whom He created, and for whom He prepared the earth. Gen. i, 1 gives us the first, and i, 3-28, the second. Between these two stands the *tohu* condition which belongs to neither. The word describes not the state in which the earth was created, but its condition subsequently. "It seems clear," says Tayler Lewis, "that that part of creation mentioned in verse one and also in verse two, must lie beyond the six days, if they began in the evening." And verse two, so all these facts indicate, is the record of facts, not developed out of, but distinct from, and subsequent to, those mentioned in verse one. And these, hence, are not the necessary antecedents of the subsequent facts.

It is commonly said that verse two describes the condition in which matter was found after its creation—chaos, a rude and indigested mass of jarring elements, sea, earth and heavens, confusedly jumbled together. But astronomy, in its vast sweep, has nowhere discovered anything like disorder or confusion in the heavens. It can find no trace that indicates that a chaos ever existed. It finds no bodies half-formed, or in process of formation. It everywhere sees bodies formed, perfect, and moving on in their spheres, as if performing some good and great office.† Nor does geology know anything of an imper-

[*Elohim is subject to no historical process. Jehovah, in order to manifest Himself to man, enters into the phenomena of time and space, comes into historical relations, and makes Himself known to man. He, not Elohim, holds intercourse with him in the manner of men. Of Him the theophanies are predicated. With Him almost entirely are the expressions which refer to revelation connected. He is the living One not only as the Fountain of life, but as the God of revelation. Oehler's *Old Testament Theology*.]

[†Dr. McCosh.]

fectly formed earth. It has to do with the existing order of things. While recognizing that laws are not substances, energies, operators or movers, but simply sequences, or modes of operation, and hence have nothing to do with potency or origination of being, it equally declares that the continuity of law is universal in extent and duration, in its domain. It recognizes many successive creations and developments; but it finds each creation completed, and moving on in its own appointed order, to its own end and close. Its testimony is that from the earliest Eocene formation to the Tertiary division, day has succeeded day, and season has followed season, without any age of chaos to check the course of life. It says further, that though the mammoth and wild beasts of the Pleistocene age have ceased to exist, the descendants of their feeblers contemporaries, such as the badger, wild cat, and red deer still live; and that they roamed under trees whose species are still on earth—such as the Scotch fir, common birch and Norwegian spruce. In brief, its unvarying testimony is, that, so far as its range of vision extends, from the remotest period of the inorganic, and specially from the first observed manifestations of animal life—the lowest in the geologic ages—from the Amœboid stage up to the present highly organized structures, the crown of which is man, nothing has disturbed the line of succession. The continuity of plan and design has been one and unbroken. There is advance, but no break. We are not in a different system, but in an advanced stage of the same system. And throughout that system it finds no

evidence that chaos ever existed, or that God created matter in a chaotic mass, and then reduced the chaos to order, or out of chaos formed the earth. If any chaotic period ever existed it must, it says, have been anterior to the existing system, the one of which it treats.

But while this continuity of law forbids the idea of the reduction to order of things out of chaos—in the meaning commonly attached to that word by commentators on Gen. i, 2—yet it does not forbid the idea of a desolation, as connected with the onward movement. This, the continuity of law embraces, as, for instance, the Noachian deluge. All geologic history recognizes that there was a time anterior to the present system when life did not exist, when there was only dead matter. Further, it is full of the beginnings and ends of species, and says that no less than twenty-seven distinct creations and catastrophies have occurred. And further, the continuous chain of animal existence is not fully shown. Eminent naturalists, among them Agassiz, hold to the opinion that fossil and living species are not identical, but only closely related.* No remains of the present existing animals and vegetables, nor any trace of the cereals which constitute the staff of life, nor of the plants which yield perfume, oil or wine, are found in the fossiliferous rocks, at least below the Tertiary. Few fishes, reptiles or birds of the present era are known, from any discovery of fossils, to have existed in the post-Tertiary.† And the fossil birds and mammals of the

[*El. of Geol. pg. 349.]

[†Manual of Geology, pg. 576.]

alluvial period belong to extinct species, and often to extinct genera.* These, and similar testimonies, indicate that, between the termination of the Tertiary period and the commencement of human history, there was a general extinction of the animal forms belonging to the Pre-Adamite earth, and so a complete break in the animal history. The extermination of species was, in general, due to catastrophies. Hence, a universal extinction implies a universal catastrophe. And the presence of drift and striæ, found everywhere upon the rocks at the surface, sustains the conclusion that some great cataclysm closed the Pre-Adamite period with universal wreck. And as in every instance in the geological ages, universal extinctions were succeeded by abundant plant and animal creations which took the places of those destroyed, and the two periods were joined by a greater or less number of connecting links, so was it now. Certain vegetable productions, such as the birch, the fir, the spruce, common to remote Pre-Adamite periods and to the present earth, were carried through the desolation, in their seeds buried in the soil, and these seeds felt the quickening power of the word, spoken of in verse 11.† And as for the origination of life subsequently, so for its origination anteriorly to the *tohu* state, it must have come from a Life outside of earth.

Both facts therefore—the continuity of law and the breaks—hold good. And since verse two describes a catastrophe, it proclaims a break—not the result of creation, but of some disturbing cause. The verse belongs not to the condition of things given us in verse one, as we have seen. Nor yet to the condition of things spoken of in, and onward from verse 3. It tells of something distinct from, yet connected with both the past and future. And this suggestion is sustained by the

[*El. of Geol. pg. 342.]

[†The great longevity of seeds is a well-established fact.]

position of the Hebrew noun *haauretz earth*. First, the conjunction *ve* attaches this noun, and not the verb, to the preceding sentence. It is therefore a connection of objects in space, and not of events in time. This sentence does not, therefore, necessarily stand connected, in point of time, with the preceding one. To intimate this sequence in time the conjunction *ve* must have been prefixed to the verb, so as to read, *then was*, &c.|| Secondly, the noun, *haauretz, earth* stands before the verb. This makes it emphatic. The heavens and earth, as created, were in order. But* the earth *became tohu vabohu*. So is the verb translated in Gen. xix, 26, and here also, by Dathe, Bush, and by the eminent Hebrew scholar, Dr. McCaul, of King's College, London.† Dr. Murphy (*in loco*) translates the phrase thus, And the earth had become a waste and a void. And he adds, "the verb in this sentence describes the perfect state of an event." It was a completed desolation; and it was surrounded by a roaring deep of waters (*tehom*) upon the face of which darkness was. The earth in the *tohu bohu* condition was enclosed in a chaotic mass of turbid waters, and these were surrounded by a local darkness.

These words, it is commonly said, describes the matter which God created, and out of which He made the present order of things, as a chaos. Heathenism, which had lost all belief in the living, personal God, regarded matter as uncreated chaos. The cosmogonies of Greek and Rome, derived, perhaps, from the Chaldaean‡ taught that the Universe sprang from chaos. This, Hesiod describes as "the yawning and void receptacle for created

[|Murphy, *in loco*.]

[*Kurtz, in "The Old Covenant" says there is not, Tayler Lewis, in Lange on Gen., says there is, abundant reason for translating *was* by *but*.]

[†Aids to Faith.]

[‡For the Chaldaean cosmogony see Smith's Chaldaean Genesis.]

matter." And Ovid says that "there was but one appearance of nature throughout the world." This was an uninformed, confused bulk which they called chaos."§ This was the popular belief of heathendom. And it has passed over into our christian belief, as the generally accepted meaning of the words.

But Fuerst, in his Lexicon, gives, not chaos, but "ruin" "desolation," as the meaning of *tohu*, and "emptiness" as the meaning of *bohu*. With this Gesenius agrees. And this is the meaning required by the context in the passages where the words occur. *Tohu* is used in Deut. xxii, 10, Job. xii, 24, Ps. cvii, 40, to describe a desolate, trackless place; in Is. xli, 27, xliv, 9, to describe the confusion and nothingness of idolatry; in Is. xxiv, 10, to describe the confusion caused by drunkenness; and in Is. xxxiv, 11, (line of *tohu*, *confusion*, and plummet of *vabohu*, *emptiness*) to describe the ruin wrought upon Idumæa. In the last two places it describes confusion succeeding a former state of order and fruitfulness, and of life; and in the last one the positive and punitive confusion and desolation of a city, consequences resulting from the sure judgment of God. And if the words in Genesis contain the root-ideas, we can, from these passages see what those ideas are. They express the idea, not of a lower stage of development, nor of the mere absence of life, or of formative principles, but of destruction. And if the writer wished to convey the idea of the ruin of a beautiful order of things in a former world, by a catastrophe, the consequence of a divine judgment, these are the very words he would use to express it. The earth had been fair and fruitful. It now was a desolation, and empty of life. And this condition was caused by some penal catastrophe. This is the idea in the Chaldee Version—

“desert and empty”—and in the Septuagint—“invisible” (because covered with darkness), “and confused.” And is it not the one suggested by the six-days’ creation, and by the previous motions of The Spirit, neither of which facts would have occurred, had there not been a necessity for the same. And further, is it not included in the statement in Heb. xi, 3, “the worlds were formed by the word of God”—*tous aicones, the world*, as designated by its ages, *kateertisthai* was *restored* &c? Liddell and Scott give, as the meaning of the verb, “to repair,” “to put into order.” And this is its meaning in Matt. iv, 21; Mk. i, 19. The writer’s use of this verb shows that he recognized that the earth, as a time-world, needed, at the time to which he refers, repairing. And this implies not original materials out of which to construct, but a construction in ruin, and needing repair. The earth, the original construction of which he had mentioned in i, 2, (Hebrews) had, he intimates, undergone such a change that it needed restoration. And this restoration was effected by the word of God.

Over this ruin rolled *tehom, a roaring, devastating flood*. The seas had burst their barriers, designed, when earth was formed, to restrain them (Job. xxxiii, 11, Prov. viii, 27), and which are only passed when God calls them forth as His instruments in judgment; and nature revolts against man (Gen. vii, 11; viii, 2). This flood, which, laden with the wrecks of the former world covered the earth, was itself overspread by a pall of the densest darkness. This was not night, for night, for the present earth, came in with the day, but that dark-

ness from which the Creator subsequently divided the light—perhaps a creative (Is. xlv, 7)—and a part of the judgment upon the earth. It was not a darkness over the sun—which will be hereafter darkened (Joel. ii, 28-32; Mk. xiii, 23; Acts ii, 20 &c.). Let the reader recall, that the Hebrew word for “great spaces”—“the heavens” and “heaven of heavens”—like the word for great “time-pluralities”—“the olams” and “olam of olams”—, and like the word for “life”—“lives,” denoting a plurality of life*—indicate very clearly, when brought together, the abundance of worlds, and of life in the “great spaces” and “times” preceeding the *tohu* condition: and let him further reflect that organisms, hence, must have been in those worlds, and so on our earth—for, so far as we know, life, except in the Creator, who is Pure Spirit, is connected only with organisms: and let him also note that the activities of life imply the shining of suns; let him bring all these facts together, and he will be ready to admit that the darkness, here spoken of, was not over the sun, but upon, and over the earth. It came from terrestrial, not celestial, causes. Science shows that the temperature of the earth’s surface, when molten, was above 2000 degrees, Fahrenheit. As a consequence, the waters, equivalent in volume to a layer of water a thousand feet deep over the whole earth’s surface, must have been a vaporous envelope of great density and thickness. Add to this the commingling of land and water, and of the waters above and below the firmament, the agitation of the tides and currents, the

[*See pg. 240.]

upheaval of the sea, and the subsidence of the land, the smoke and steam of submerged volcanoes, and the evaporation by the sun of the waters of the raging, roaring abyss, and he will see that all this formed a vast mass of blackest clouds, and of heaviest vapors, wrapping the earth in the densest atmosphere. It spun on its own axis, and revolved around the sun as it had done before. But to the earth the sun was an entirely extinguished star. Not one ray pierced the gloom. His most powerful beams struggled in vain to penetrate the black, dense darkness spread over every part of the violently agitated waters. Earth revolved on its orbit and axis, a watery, lifeless, featureless desolation, a huge world in ruins, held fast in the chains of impenetrable darkness. And it is to this epoch in its history, perhaps, that Isaiah refers, using it as a type of the desolation coming over Judah and Jerusalem (Is. iv, 13-27). The mind shudders as it contemplates the awful scene. It shrinks from the thought that such a condition of things could have been the result of the creative energy of God. And in thus shrinking it finds relief, in resting upon the statement "Thus saith the Lord that created the heavens, God that formed the earth, and made it; He hath established it, He created it not *tohu*, a *desolation*; He formed it to be inhabited" (Is. xlv, 18). And who can say that it was not inhabited by Pre-Adamites long before this desolation came upon it.*

[*Sir William Hershell states that "the atoms, of which the earth has been built up, bear the distinct marks of having been manufactured and prepared for their present use." This fact, if established, agrees well with what has been advanced above. And

The *tohu* condition being one of ruin, two causes must have been concerned in effecting it; one physical, the other moral, and this one the real, and a most sufficient ground for a judgment so appalling.

What was the physical cause? Geology makes known two classes of rocks, the igneous, and the aqueous. The former have neither fossils nor stratification. These are the older, and point to a period when the earth was a molten sphere, as hot, perhaps, and luminous, as the sun is now. The latter lie in strata, contain, nearly all of them, fossils of fishes, and in their formation resemble the beds being deposited by water at the present time. These facts show that they are aqueous in their origin.

Geology further shows that the subsidence of the dry land, or the elevation of the ocean-bed only a few hundred feet, which would be attended by a corresponding depression of the land, would cause such a submergence of the contents, as to reduce earth to the condition described in verse two. And to this destruction, Job, we think, refers (xxxviii, 8-11). From verse twelve onward he gives us a description of the phenomena of the present inorganic world. Hence verses 8-11 must give a description of what preceeded the present state. Verses 4-6 speak of the laying of the foundation of the present earth so solidly that the superstructure will stand as built up. That work awakened the most intense glad-

so also does the first clear view which geology gets of the earth, "a globe of matter, fluid with intense heat, spinning on its own axis, and revolving around the sun, and whose waters could only have existed as a dense curtain of steam." *Essays and Reviews* pg. 214, Eng. Ed.]

ness: "the morning stars sang together, and all the sons of God shouted for joy."* This joy, evidently was most peculiar and expressive. They were familiar with the genesis of worlds. And this joy is too unique and strong, to allow us to suppose it was merely joy at the birth of one world. But on the supposition that it was gladness at seeing the reconstruction of a world ruined by sin, that it might not only start upon its stately course in pristine purity and beauty, but that it might also be the place for the settlement of questions supremely important to the Universe—on that supposition we can see a just proportion between the fact and this outburst of exultant song. These verses, 10, 11, tell us how this restoration was effected. It was by God's breaking up for the sea his decreed places, putting the waters into them, setting bars and doors, and saying, "here shall thy proud waves be stayed," *i. e.*, limited. This summary of God's action concerning the waters implies that they had previously broken through their barriers. And this is expressly said in verses eight and nine: "the sea break forth as if it had issued from the womb." And these waters could not possibly be those of the third creative day. For of them God says, "I made the cloud the garment thereof, and thick darkness a swaddling band for it." But by the time of Gen. i, 6, the darkness had all disappeared. No darkness save

[*—"The sons of Jehovah" are the recipients and vehicles of His redeeming mercy. Ex. iv, 22, &c. But "the sons of Elohim" are those who are the media of the attributes of Elohim, *i. e.*, of God as fulness, and the source of life, power, blessedness, holiness, glory. They are the angels who are messengers of Elohim. Job i, 6, ii, 1, Ps. xxix, 1, xxxix, 6, ciii, 21.]

that spoken of in Gen. i, 2, can correspond with this description, and the bursting forth of these waters must be something anterior to this darkness. The words suit well a description of the destruction of the earth by waters which were covered over by dense darkness, subsequently to their bursting forth from their appointed bounds, and anteriorly to the shutting up of the sea with bars and doors in its decreed place.

Does not the Psalmist (in civ, 5-9) refer to the same catastrophe? In verses ten and eleven, he evidently speaks of the waters as they belong to the present earth. They were once destructive. (vs. 9). The process of their subsidence by undulations among the hills and valleys, is given in verses 10,13. They were arrested in their destructive course by God's rebuke. (Ps. lxxv,6, ls. 1, 2). At the voice of His thunder they hasted away. Up by the mountains, down by the valleys they went to the place founded for them. (vss. 7,8.) There, they were set in impassible bounds, that they might not turn again to cover the earth. (vs. 9) — a statement which corresponds to that one in Job. This description of the subsidence of the waters is preceded by a statement of the extent of their destructive force: "Thou coverest (hadst covered it,) the earth, with the deep as with a garment; the waters stood above* the

[*Who laid the foundation of the earth
That it should not be moved forever.
Thou coveredst it with the deep as with a vesture;
The waters stood above the mountains,
At Thy rebuke they fled;
At the voice of Thy thunder they hasted away;
They went up by the mountains, they went down by the valleys,
Unto the place which Thou hadst founded for them.
Thou hast set a bound that they not pass over,
That they turn not again to cover the earth. (R. V.)]

mountains, (vs. 5). The Psalmist is speaking of the genesis of things, and to no part of the creative epoch can this word apply except to the *tohu* condition. At that period, then, mountains were on the earth. Over them, and over every part of it, the waters flowed. And since this occurred previously to the facts given in verses 7-9, and since these belong to, that must have preceded, the six creative days. The inferences seem clear, (a) that the *tohu* condition was not chaos in the usual acceptation of that term, and (b) that vast ages had already passed—as the existence of mountains show—when the Lord set impassible barriers to the destructive force of the seas, and put the earth into that condition in which the Personal, formative Power, The Spirit, could move upon the face of the waters.

Does not Prov. viii, 29 give us an intimation of the same fact? Wisdom, *i. e.*, The Word, Jn. i, 1-3, who was with The Creator while preparing the earth as a habitation for man, speaks of the time when “He gave the sea His decree, that the waters should not pass His commandment; and when He appointed the foundations of the earth.” And that, as do Job and the Psalmist, He, in this verse, refers to a period anterior to Genesis i, 6, seems apparent from this, that in this no subsidence of the waters is spoken of, but only the separation of the waters above from those under the firmament—a phenomenon which belongs to the present cosmical order.

And Peter—so his words in 2 Epis. iii, 5, 6, read to us—states that that catastrophe was caused by water:

“By the word of the Lord,” and not by a fortuitious concurrence of atoms, “heavens were from of old, (*ekpalai*); and an earth (*ouranoi* and *gee* are without the article) *sunestoosa, standing together*” *i. e.*, not broken into pieces, but formed compacted, “out of the water, and, by (*di*)” or amidst (R. V.) “water”; by which (*di*’ *oon, plural*) *i. e.*, by the waters, the world that then was, being overflowed (*kataklustheis, being closed down, or around, completely*) with water, perished.” The world was deluged by the waters out of which it had arisen, uniting with the waters from the heavens. This is shown by the plural, *di*’ *oon*. It was the coming together of the waters from the heavens and earth. All earth’s inhabitants and its then existing order were destroyed. The apostle’s object is to show that the present uniformity of order is not to last forever. By the same word that created the heavens and earth are they kept in store, reserved unto fire. And he proves the certainty of this disturbance of nature’s order by fire, by the fact that the previous order was interrupted by water. An earth was overwhelmed by it. That earth he contrasts with the one now existing. Hence it must have existed previously. As in that earth the order was, so in this earth the order will be, interrupted. The destruction, then, by water of which he speaks cannot be that one caused by the Noachian flood. For he had just alluded to that, and in very different term—“spared not the old world, bringing in the flood upon the world of the ungodly” (ii, 5)—and that flood was not such a derangement of the cosmical order, as to furnish a parallel to

the future destruction by fire. In the Noachian flood the destruction was of "the world of the ungodly," but in this destruction, it was an earth itself that perished. He speaks of two conditions of an earth; (a) "standing out of the water," that is, a fit habitation; and (b) so overwhelmed by the water as to be itself destroyed; that is, its order overthrown, and it reduced to a *tohu volu*, *i.e.*, completely desolate, condition, and without inhabitant. And this destruction must have antedated the existing order. For with this order geology is familiar, and, as we have already seen, it declares that no such destruction, and no such *tohu* condition could have possibly been, since the present order began.

Back of the physical there must have been a moral cause sufficiently weighty to justify so appalling a catastrophe. The Noachian flood fell upon the antediluvians because of their sin. The destruction by fire, yet to come upon the present heavens and earth, is connected with the day of judgment, and perdition of ungodly men (2 Pet. iii, 3). And analogy suggests that the destruction of the Pre-Adamite earth was because of sin. It is the only cause of ruin and death recognized in the Bible. That Book gives no intimation of death, as to saints, in the millennial age, nor in the period between the beginning of the Hexahemeron and the fall of man. Death could not be in a creation where God affixed it as a punishment for sin, where He pronounced all very good, and where man and the animals fed—as they will again, when the primeval blessing comes back with the restitution of all things, (Is. xi, 6-9)—upon

vegetable food (Gen. i, 30).* And the change in animals, whereby they become flesh eating and destructive, is easily discernable from their relation to man, who brought sin and death into all the present cosmical relations. It is true that the Bible no where says that animals would not have died had not man sinned. But such is the implication in Rom. viii, 28, 29. Death entered by sin into the present earth. But it is most certain that in the Pre-Adamite earth, during the geological ages, the animal creation exhibited exactly the present state of war. There were, then, animals with formidable weapons exquisitely constructed to kill, and whose food was prey. And there were, then, other animals whose defensive armor was admirably constructed to enable them to escape destruction. In those ages death reigned supreme over all life. In the period between Gen. i, 3 and the Fall of man there was no sin, no suffering, no sorrow, no state of war, no death. The present condition of things is the result of sin. It seems therefore, a just conclusion, that the war and death in the Pre-Adamite earth entered there in the same way. The existence of death now, so then, is proof of the then existence of sin. And the desolation suggests the same. The roaring deep recalls the raging waters, *mayim*, out of which

[*According to a well-established doctrine of science called the law of Variation, a change in an animal's surroundings will cause it to change. By its attempts to adjust itself to its new conditions, a true physiological change is gradually wrought within its organism—the generic organization remaining the same. The ponies in the island of Iceland feed on fish. The form and habits of dogs run wild, undergo great changes. The stomach of a sea-gull, normally adapted to a fish diet, was so changed, organically, by the bird's being confined to a grain diet, as to resemble the gizzard of an ordinary grain-feeder. Drummond, *Nat Law in Spir. World*, pg. 258.]

hostile powers arise (Dan. viii, 3, Rev. xiii, 1). And the desolation, emptiness, raging deep, and darkness correspond to "the kingdom of darkness," whose spirits are in rebellion against God. Sin came into our earth by the fall of its head. It must then, analogy suggests, have entered into the former earth in the same way. And the Scriptures constantly affirm the existence of a superhuman being, a wicked spirit who stands connected in a causative relation with Adam's fall. This being must have been on earth previously to this successful assault; and to be here of right, he must have sustained a cosmical relation to earth. And this relation must have antedated the six days' creation. For the supposition is too monstrous to be entertained, either that any principle which, in its original nature, is wicked, and hostile to God, was a part of, or had room in a creation, every development of the life of which in its creatures, is a divine blessing; or, that the good Creator would have allowed a wicked spirit from another world to thrust himself, insolently and violently, and without a shadow of right, into the fair earth, to ruin it, and its inhabitants. He is here now by right of conquest—as is seen in the "I will put enmity &c." And this right he will hold until a stronger that he dispossesses him by ethical victories. He must have been here by another right before this period. To that ante-conquest period must he have referred in his, "for that was delivered unto me &c." This right to be here, and this delegated authority to rule over earth and its inhabitants, must have been on and over the Pre-Adam-

ite earth. He is a creature. Creation implies the idea of time and locality. Being by creation an angel, he had the same nature and destiny as other angels. His dwelling place then must have been similar to, *i.e.*, resembled other worlds ruled over by other angels. As they had other worlds he had this. He could not have been permanently connected with, had he not been originally placed on, earth. And since the first human sin must be referred back to him, the tempting spirit, we are shut in to these conclusions: (a) that sin was originally committed in the Pre-Adamite earth, by that spirit which was its head; (b) that it was committed by him, when, and as its head, exercising a sovereignty which had been conferred; and (c) that as the sin of man, as the head of his earth brought ruin in and on his habitation, so the sin of this spirit brought sin in, and ruin on his earth, a ruin in which all creatures subordinated to him shared, and a ruin so much greater than that which came upon the Adamite earth, as his sin was greater than Adam's. This is the ruin described in verse two. Through that long and cheerless period while darkness was on the face of the deep, he and the disembodied spirits, his subordinates, had vitality, but not life in the profound Scriptural conception of that term. And he, at least, would notice, without knowing their cause, those first movements which followed The Spirit's action, and were the beginnings of the life of and on the new earth.

And now we ask the reader to turn to a passage which we would submit to his consideration, as shedding light upon this subject. It is Ezek. xxviii, 11-19. It

will be well for him to read over the whole chapter. We give the passage, asking the reader to bear in mind, that in the Hebrew text of verse 13, all the tenses are the same, the simple past tense, and that they should have been so translated; "thou wast in Eden," "thou wast the anointed cherub," "I did set thee." "Son of man, take up a lamentation upon the king of Tyrus, and say unto him: Thus saith the Lord God, Thou seal-est (didst seal) up the sum, full of wisdom, and perfect in beauty. Thou wast (Heb.) in Eden, the garden of God: every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created, (*bara*). Thou wast the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God: thou didst (Heb.) walk up and down in the stones of fire. Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee."

"By the multitudes of thy merchandise, (better, slanderers).* they filled the midst of thee with violence, and thou didst sin: therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou didst corrupt thy wisdom by reason of thy brightness:

[*There is good ground for connecting the idea of slander with the root *rachal*, The noun *rokel* is rendered "tale bearing," four times, and slander, two times. B. Douglass Esq.

I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou didst defile thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. And they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more."

This passage is in the midst of a number of prophetic statements. Among these there is one which the prophet, by command, speaks against the city (xxvi, xxvii). Then he is commanded to take up "a lamentation upon the king of Tyrus." This is the one that is now occupying our attention.

The "prince of Tyrus", the ruler of the city of Tyre, is called a man (vs. 2), and every thing spoken of him can be predicated of a man. But the personal facts declared as to "the king of Tyrus" cannot possibly belong to any man. The particulars show him, manifestly, to be a superhuman being. These are, (a), his position and character, while good, and the character of that goodness; (b), his fall, and its cause; and (c), his character and place, as fallen. 1. HIS ORIGINAL POSITION: (a), "thou wast in Eden, the garden of God." In the prophecies concerning the Assyrian (xxxi, 8-10)—prophecies whose historical background has a symbolical foreground which identifies them, as in Isaiah's prophecies, with the person of Antichrist—mention is made of an Eden. But there, as also in ch. xxxvi, 35, it is by way

of comparison. But here, the declaration is, that "the king" had actually been in Eden. Not the Eden of Jehovah—a phrase which points back to the Eden made by Jehovah-God, and by Him given to Adam (Gen.ii),—but of El, the Mighty, that is, of God as Creator, and not of God as sustaining a covenant relation to man. The phrase points back to an Eden which antedated the one in which Adam was placed. (b) "Thy covering," in this Eden, "was every precious stone, and gold." This covering—perhaps pavilion, or palace, or perhaps, robe—was the distinguishing feature of his, as trees were of Adam's Eden. The mention of the stones and gold recalls (a), Gen. ii, 11, 12; and (b), certain features, also, of the New Jerusalem, the glorious destined home of those who, having become equal to the angels (Lk.xx,26), and having overcome Satan (Rev. xii, 7, xxi, 14-24), succeed to his, and his hosts' place and power, so fearfully abused by them; and also (c), the breastplate of the High Priest (Ex. xxix, 10-14). Nine of these stones are like nine in that. But they are not in the same order; and one row—supplied in the Septuagint—is omitted. The only other stone covering of which we have any mention in Scripture, is in Ez. i, 26. There the firmament over the heads of the living creatures was the likeness of a throne, as the appearance of a sapphire stone. And this appearance belonged to the vision of a something that does not belong to the Adamite earth.

(c) "In the day when thou wast created, the workmanship (service) of thy tabrets and of thy pipes was prepared in (with) thee." Music is a common expression of

festivity (Is.v.,12, Amos,vi,5),also of triumph; and is one of the accompaniments of royalty (Is. xiv,11, Dan. iii, 6; 1 Cor. xv, 52, the last trump). Into this gladness and royalty, this king was introduced, not from a lower rank, not through arduous struggles and endeavours—so the passage intimates—but simultaneously with his creation. He awoke to consciousness, invested with the insignia of royalty, while all around were the sweetest strains from instruments of music prepared, the same day,for him. Such was his origin. And he had the power and authority of royalty, as well: “thou sealest up the sum,” lit. “thou wert the one sealing up the sum.” To seal is to complete, or close up the number and matter with authority (Dan. ix, 24, the seventy weeks, and the vision); to give assurance that the thing sealed is the property of the one sealing, (as a seal to an official document, Esth. iii, 12); or to put the stamp of ownership upon (Job. ix, 7, and, xiv, 17, sealed Job’s transgressions). “Sealing the sum,” then, is the assured declaration of the ownership, and of the full measure (or, exactness, Lange,) of the thing. The sum of what? Is it not of all that territory, and its belongings, of which that Eden was a district? (e) He was “full of wisdom,” “and perfect in all his ways,” hence, competent, in all respects, to rule; (f) and “full of beauty,” and so as superior in this, as in rank and wisdom, to all his subordinates. (g) To his kingly, was added the priestly dignity, and office. This is intimated in the mention of “the precious stones,” and is expressly declared in, “Thou wert the anointed cherub that coveredst (vs. 14.) And, in verse sixteen, he

is addressed as, "the covering cherub." The cherub is one of those creatures of highest rank, which are nearest the throne of God, and join in the worship in heaven. Rev. iv, 6-9; v, 14; xv, 7; xix, 4).^{*} But besides being attendants on His Majesty, in His presence there, cherubs are also associated with His activity in this world (Ps. xviii, 10, Com. Ezek. xi, 21, 22). And this fact, as also that where the cherub is God is, is most apparent in Ezekiel—the writer who calls this king a cherub, (Ezek. i, ix, 3; x, xi, 22). Man's Eden was to be what the Tabernacle afterwards was—God's throne, and so the place of the cherub's throne, on earth. For the glory of God is represented as being over them above (Ezek. ix, 22). And man was to be the terrestrial cherub, as the cherub is the heavenly man. He, as such, was put into the garden, to guard it. He failed. Then the Lord God drove out the man. And, to guard the tree of life, He, placing them at the entrance, substituted the cherubim of Heaven for the cherub of earth. Now, this "king of Tyre" was in the anterior Eden, and a cherub with God. He was "the anointed cherub;" *i. e.*, consecrated to God, as by the anointing oil. He was "the anointed cherub that covereth," and is addressed as the "covering cherub"—a plain allusion to the cherubim which overshadowed the mercy seat (Ex. xxv, 20). God had set him so. This seems to be a clear intimation that he was the great high priest, anointed to lead, in his own realm, the worship of God. As such he was given two exalted distinctions: (a) "he was upon the holy mountain of God." This phrase is the designation of Mount Zion, the place

[*See Holy Return, Part A, pp. , for a discussion of this subject.]

of God's holiness, and of the theocratic people's worship. (Ezek. xx, 40; Jer. xxxi, 23; Joel ii, 1, Zech. viii, 3); and of the place where God sets His king (Ps. ii. 6). And, (b), "he walked up and down in the midst of the stones of fire." Is there an allusion here to the paved work of sapphire stone under the feet of the Lord, and the sight of whose glory was like devouring fire (Ex. xxxiv, 10, 17)? Then, uniting this with Ezek. i, 26, where the station of the cherubim was at the foot of the throne bearing the glory, the phrase signifies that this person had free access to the place of God's Presence, in visible glory. He was at home in the midst of these splendors, and in the full enjoyment of cherubic nearness and blessedness.

This was the position of this person during all the time that he was perfect in his ways (vs. 15). He had a holy nature. And this he had from the day of his creation, till iniquity was found in him (vs. 15).

This brings us to his fall, and its causes. These were two: (a) The first one was pride, pride of his beauty, and pride of his superiority: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." We have an echo of this fact in Paul's First Letter to Timothy (iii, 16). The first manifestation of his iniquity was in the "lifting up of his heart." In his creation he had been given, knew intellectually, and was put into the place of, truth. But he stood not in the truth (Jn. viii, 44 *Grk.*). He alienated himself from the truth which is of God, from whom alone all truth must come. He "corrupted his wisdom." It, hence, became in him a lie, and he

became the father of lies (Jn. viii, 44). He allowed what in man would be called the *flesh*, (*sarks*), to obtain the ascendancy over him. Thus he fell by his own self-will. Then he began, in the spirit of revolt, to demand for himself the homage and worship due only to The Creator, who alone is sovereign Lord.

Then, (b), he opposed the truth and life of God. He became a slanderer: "by the multitude of thy slanders (E. V. merchandise) they have filled the midst of thee, *i. e.*, of thy dominions, with violence" (vs. 16). The Hebrew word translated "merchandise," *rakel*, signifies to go about in order (1) to traffic, (2) to slander. From it comes *rokel*, *merchant*, and *rakal*, *slander*.* It is somewhat difficult to see how the mere multitude of merchandise could fill with violence, but it is quite easy to see how the multitude of slanders would do this. And besides, the meaning of "slander" much better suits the general drift of the passage. These could only be slanders against God and good. By these slanders he determinedly opposed both "the truth," and "the life," of God. By these he filled his dominions with violence. "By the multitude also of his iniquities he defiled his own sanctuaries." His condemnation is declared in the one charge, "thou hast sinned." Thus he became the author and introducer of sin (1 Jn. iii, 8, "sinned from the beginning," *i. e.*, of sin), and the propagator of dissolution and death.

(3). Then follows the judgment. (a), I will cast thee as profane out of the mountain of God; and, (b), will destroy thee out of the midst of the stones of fire;

[*See Mr. Douglass' footnote pg. 263.]

and, (c), I will cast thee to the ground, and lay thee before kings that they may behold thee; and, (d), I will bring forth a fire from the midst of thee that shall devour thee to ashes upon the earth."

This "lamentation upon the king of Tyrus" presents features which cannot possibly, by any stretch of imagination, apply to any human king of Tyrus. He was not "the anointed cherub that covereth," nor ever in Eden, the garden of God, nor on the holy mountain. To one personage only, known to us can it apply. And that is that great created intelligence, whose name, devil—*i. e.*, slanderer, false-accuser, (Rev. xii, 10—fitly corresponds with one feature, and may have arisen from it; and whose rank was recognized by the archangel Michael in giving him the respect due to a superior (Jude 9). Is it not an epitomized biography of the creation, position and fall of Satan? If so, he was created an angel of light, the fairest, wisest, strongest of them. He was called "Lucifer, son of the morning." He found himself, on first awaking to consciousness, a mighty prince, standing in the dazzling light of the glory of God. He was the viceroy of Him "by whom, and to whom, and for whom all things were created." His delegated jurisdiction was over this earth, when it was originally created, and over all its surroundings. He was the prince of the original world, and of the power of the air. He was placed in the original Eden, and in its garden, and on the holy mountain of God—a place whose features correspond, somewhat, with those of the new Jerusalem. And, perfect in all respects, he used all his intellectual and

spiritual energies to the honor of his Creator, and to the expounding and illustrating of his will, and ways. He was thus the great teacher or prophet of his empire.

A character so perfect implies similar perfectness in the earth, and subjects, over which he ruled. And how long things continued thus on the Pre-Adamite earth it is vain to conjecture. But the weight of glory proved more than he could bear. Pride lifted up his heart. He began to think that his power and splendor proceeded from himself. He lost his sense of dependence, abused his trust, and dishonored, and so forfeited, his high position as prophet, priest and king. He fell from his obedience, and was cast down from his throne. Corruption set in among his angels and other subjects. In his and their ruin the whole of his province was involved. And this was followed by the ruin of the earth—its reduction to the *tohu bohu* state told us in Gen. i, 2.*

This desolate condition was not to be final. "The Spirit of God moved upon the face of the waters." His presence and self-conscious actings, as an intelligent Person, are indispensable requisites to earth's subsist-

[*It falls not within the view of our subject to study the particulars of his punishment. Suffice it to say that a fire "out of the midst of thee that shall devour thee to ashes upon the earth." And in words which if not addressed, at least may apply to him, we may say, "How art thou fallen from heaven, O Lucifer (Heb. shining one), son of the morning? Thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will be like the Most High" (Is. xiv, 12-14.) The spirit of ambition and pride, and envy of the throne of God, were the cause of thy deposition by Him, who now, only, is "the bright and morning Star." Rev. xxii, 16. It is possible for a creature created holy, to change its nature until it becomes essentially evil. Man was. Yet Gen. vi, 5; viii, 2. tell a sad subsequent truth.

ence, and are also the living bands which bind it firmly to its Creator. And His presence and acting at that epoch show, (a), that earth, though outside of, was not, though distinct, separated from God, (b), that though ruined, it had not been given up by Him; (c), that He would reorganize and fit it up again for an abode, as it had been before, of pure and happy beings; and, (d), that he by whom it had been ruined would be dethroned, dispossessed, and expelled, ultimately, from it. This last, the Creator could have done by an act of omnipotence. But He would be just even to Satan. Further, here, where the rebellion had occurred, was the fitting place for the final settlement of all questions connected with it—a settlement to be made so fairly, fully, and for all worlds, that no one could complain of injustice, and that all would learn what are rebellion's final and fearful results. The evil he originated was inward, and came from a creature; and the rebellion had been ethical. It must be overcome by a creature, by inward strength, and by ethical victories. Such victories must precede, and give a righteous foundation for, the severance of Satan's cosmical relations, his expulsion from earth, and his permanent shutting up in the everlasting fire prepared for him, and for his angels (Matt. xxv, 41). And by such victories over him would he be made fully conscious of, (a), his absolute inability to contend successfully with the truth, and, (b), of the righteousness of his doom.

To this end God determined to construct, out of the ruins, a new earth on which the conflict should be waged; and to put on it a man, who should begin it, and whom

He would make in the image of The Man, who was to be, on the earth, the Champion of both God and man, in this mighty and mysterious war.

Earth, though small, was, hence, as the center of that momentous movement upon which depended the welfare of the Universe, to be invested in the eyes of all worlds, with most commanding interest and importance.

How long its desolate condition continued, we have no means of knowing. But if we may form a conjecture from the Noachian flood, and from the teachings of geology—which show that in its history, periods of disturbance seem to have been short compared with the intervening periods of repose—it could not have been of long duration. But whether long or short, at the proper time, “The Spirit *rahap*, *brooded*, over the waters.” The conception of quickening and cherishing belongs to this verb. It expresses a vibrating, throbbing, motion, emblematical of the beginning of life. And the Piel form makes the inward sense of the throbbing more intense. It describes the inward life-giving power which came from The Spirit.* The phrase declares that to the earth, stunned and chilled by the great castastrophe, He, from the fulness of His life, imparted all-penetrating life-germs, for the repopulation of it, with vegetable and animal forms. These germs, deposited in the dead elements, became life to, and the life of the earth, a life derived from, but relatively independent of, The Creator. Thus, then and there deposited, they waited the moment when they would be set free to un-

[*Tayler Lewis, in Lange on Gen., *in loco*.]

fold—waited in the materials prepared by the same Divine movement for the constructive arrangements of the six days' work.* The inorganic world, the mineral, is cut off from the organic by barriers which it cannot pass by any power from within itself. It lies a vast helpless thing, subject to the various physical forces of nature, but wholly incapable of any living movement. Nature thus stands separated into two parts, separated by an impassable gulf.† This shows that the tohu condition was a possible one; and that if, by any judgment-catastrophe, the life which was upon it—if any was—was destroyed, the lifeless condition would have continued as long as the earth lasted, unless life was imparted to it from without. Haeckel, the atheistic evolutionist, felt so strongly the force of "Life only from life," that, to escape the necessity of admitting a Creator, he assumes that way back, millions of years, in a cooling planet, a living cell, possibly, may have been originated by a fortuitous concourse of atoms.‡

After the life-germs had been infused, the next step was the introduction of light. Light is the result of molecular action. And the laws of electrical and chemical action are so involved with those of light, that their conditions are one in molecular origin. And the beginning of those various actions in matter was simultaneous with the breaking of the deep silence by the voice

[*Science accepts as a fundamental fact, reached by its own investigations, that life can come only from life.]

[†Nat. Law in Supernat. World.]

[‡Hist. of Creation, chap. xxiv.]

of God: "Let *Or*, *Light Diffused*, luminosity, be." Instantly light obtained liberty, independent existence, and superiority over the darkness, from which, then, it was separated. The luminous element of the earth suddenly set free, flashed forth from out, and through the darkness, and lit up the rolling globe. At once the alternation of day and night began.

This harbinger of blessing from God was not the birth of light itself, but its beginning for the new earth. The Hebrew word *Or* includes, not improbably, the ideas of heat and electricity, as well as that of Light Diffused. And the word itself suggests that the writer regarded the light as not originally confined to the sun. And if it cannot yet be announced as a scientific fact, it seems quite clear, that science is coming to the conclusion, that the light-element preceded the Light-bodies in which it is stored. As the sun is itself a dark planet, the light upon it comes from its luminous atmosphere. Humbolt* recognizes the existence of telluric light. And this, Schubert suggests, is the last glimmer of a world-day that has set. Earth and at least one other planet may become, under certain conditions, self-luminous. The Aurora Borealis is, says Humbolt, from the earth becoming self-luminous. The most brilliant displays occur during the long Arctic night, *i. e.*, when the sun is weakest. That part of the heavens not illuminated by the sun often shines with a light which, the Aurora leads us, from analogy, to say, is its own. And analogy also suggests that the moon, Jupiter, and the

[*Cosmos, vol. 1, pg, 188, sq.]

comets have, besides the solar light, a light of their own. Luminous mists have from time to time appeared. Great clouds have given at times a steady luminosity. And many a traveller has, as M. Arago says, been guided by the faint diffused light which cheered his steps in a cloudy, moonless, starless night, and when no snow was on the ground. And if the earth has power to give out light now, it must have had the power to give it out much more fully on the first day.*

[*The term "day" is often used to denote a prolonged period. In Gen. ii, 4, it includes the period embraced in the six creative days. In this, and like places, the plain reader at once perceives the import of the term. But he would not receive the impression from Gen. i, that there, the term stands for a geologic age. And geology itself shows that it does not stand for one of its eras. In the eight classifications of strata, from the Tertiary to the Silurian, there appears to have been as many creations as systems, and each system having a large proportion of animals and plants peculiar to itself. Agassiz holds it as demonstrated, that the totality of organic beings was removed in each separate division of every great formation. "I cannot" he says, "adopt the idea of transformation of species of one formation into another." The teaching of geology, further, is that the remains of many creations are buried beneath the crust of the earth—overwhelmed by mutual destruction, or, instantly, by awful convulsions of Nature. Now how make this agree with the fact that during the six days there were only three distinct creative acts—vegetation on the third day, fishes and birds on the fifth, and animals and man on the sixth? If the "day" was a geologic age the plants should be in the lowest fossiliferous strata—the Silurian. But in it abundance of mollusca, articulata and radiata, but no land plants, are found. Again, if each day was a geologic age, each age was divided into two long intervals—one all light, the other all darkness. During the third day the earth brought forth plants and trees. That day, like the rest closed with an evening. What then became of them during that half of the day when night prevailed—the prolonged darkness of the first half of the age beginning the fourth period? The six days belong not to the creation of the Universe, Earth included, but to the fitting up of earth for man; and its plants and creatures were for him during his stay upon it. They, hence, belong to the present period, and no more to the geologic eras than he does. Nor did this vegetation spring up spontaneously, nor from the ruins of former

On the next day God made the *raqia*, *expanse*, (E. V. firmament). This word, which means something very thin, extended, spread out, denotes the terrestrial atmosphere of science, the cosmical ether with its springs of life and blessing, gathered from the waters of earth. This expanse supports the oceans of heaven, and thus, by divine decree and power, divides the waters beneath from those above it. On the third day, God's creative word set earth free from the dominion of the waters. These He gathered into their appointed place, and thus the dry land appeared. The restored earth was thus fitted for organisms. And the history of the last three days of the Hexahemeron is the history of organic forms which began with the introduction of the new element, life: in contrast with the history of the first three days,

creations, but from seed planted in the ground prepared for it—both, by the action of God, Gen. ii, 5, 6, And further, how make Ex. xx, 7, agree with the idea that the day was a geologic age? "In six days the Lord *asah*, wrought out the heaven, *i. e.*, earth's surroundings, and the earth, and rested on the seventh day." That day was intended for man in a sinless world. It was to be a happy resting day from the toils of the week—the memorial of God's resting from His work of fitting up the world for His creature, man. When the Fall disturbed man's relation to his Maker, this day continued, a memorial of the sinless Sabbath lost, and a promise of its restoration. This is the light in which it is constantly viewed in the Bible. It speaks of a world in which a perpetual Sabbatism reigns. This would have been the fact, as to the present age, had not man sinned. This will be the fact when earth has been cleansed, by fire, from the curse. The Sabbath is a memorial of God's finished work. The Lord's Day is a memorial of Jesus' finished work, and our heirship with Him, in the ages to come. The day, then, is not itself a prolonged period, but only a reminder of such a period. It could not then have been a prolonged period in the past.

Once more. The days in Gen. I are numbered regularly, and are divided in the usual style of the Hebrews. They were measured by them according to the appearance and disappearance of day.

which is that of our earth as inorganic. The general life had been given to nature when The Spirit had fecundated the earth with seeds and germs. This life, which had already begun acting, now enabled the seeds and germs to transform the inorganic elements into growths. They sprouted, grew, and covered earth's nakedness with a rich and beauteous vegetation. The now needed light became, as stored in its receptacle the sun, light as sunshine. God had created the sun in the beginning. Round it earth had revolved from the first. To it had it given light previous to the tohu condition, and from its ruin it had suffered. But now, on the fourth day, God renewed its capacity to attract and diffuse the light, heat, and electricity materials, and constituted it and the moon *maor*, *light-holders*, in the expanse to

light. They divided the day into two alternations, called day and night; and to the presence of the natural light gave the name day, in the more restricted meaning of the term. And when individual parts or series of such parts of a day were to be specified, they uniformly expressed the term day by the period of 24 hours (Dan. viii, 14, *Kuriz*). There were two eras in those days, the first, the era of the inorganic, consisting of three days. In the first day the cosmical light appeared, in the second the waters were divided by the firmament, and in the third the waters were gathered together in one place, the dry land appeared, and vegetation sprung up. And the second, that of the organic, consisted of three days. In the first, *i. e.*, the fourth day, light came from the sun, in the second, *i. e.*, the fifth day, the lower order of animals appeared, and in the third, *i. e.*, the sixth creative day, the mammals and the man were created. Now, if we could not tell the duration of the days in the era of the inorganic, there can be no uncertainty about the length of each day in the era of the organic. For from the fourth day on, that light which, in vs. 5, God called day, depended, for its appearance, upon the sun. It was the light which God appointed to rule the day. And, hence, from this time on the term day can only mean, in its narrower sense, the time of daylight, and in its wider sense, the period of one revolution of the earth on its axis, as it revolves around the sun.]

give light *upon the earth*—a phrase showing, clearly, that the sun was then giving light to other worlds, as it had before given to the earth. Then too, the stars which had existed millions of years, perhaps, (Job xxxviii, 7), reappeared. When, or how made, what they are in themselves, or what other purposes they served, matters not, in this connection. Now, to man's earth they appeared, as placed in the expanse, and, so far as it is concerned, commenced to exist. And astronomy can furnish no proof that, after the tohu condition, their light was seen by man's earth, or that it was susceptible of their light, before the fourth day. On the fifth day animal life appeared. The waters swarmed with "swarms of living creatures," and fowls flew in the open expanse of heaven. Sea and air were peopled, and on the first part of the sixth day, earth was alive with wild beasts, creeping things and domestic animals and fowls.

Through this advance from the cosmical, through the vegetable, to the animal, the earth was made ready for the introduction of man, its head and crown. Him would the Creator set in this earth, to subdue it, to have dominion over all its animate creation, and to wrest it, by ethical victories, from its original, and now fallen prince. In Gen. i, we have God above, but in Gen. ii-iii, God in this world, the Creator and Teacher of man. Gen. i, 26-30 gives us his creation by Elohim the God above nature, in His own image, and his place in Creation. In Gen. ii, 7 we have the details of his formation. And the name used throughout this section is Jehovah-Elohim, the designation of the Creator in covenant relation

with man. This shows that man began life in this relation, and so under moral responsibility. "The Lord God formed"—(*Heb.*) moulded into shape, as a potter moulds clay, Job x, 9—"man out of the dust of the ground, and breathed into his nostrils the breath of lives" (*Heb.*). Man's breathing, the evidence of life, is Divine breathing (Job xxvii, 3; xxxiii, 4; Is. xlii, 4). From this breathing came at once the natural breath and the "spirit of lives," *i. e.*, the life-principle in its interior sense, the spirit—an emanation from God Himself, as man's animal life was given him from the general life already given to nature. 1 Cor. xv, 45, is an inspired interpretation of this passage. And the *eis* in its *eis psucheen zooan*, became a *living soul*, signifying, as does the Hebrew particle, *lambda*, to a, towards, suggests that out of the two distinct things, the dust of the ground moulded into the shape of a man and the Divine breath, then and thus brought together there resulted the soul, the *tertium quid* of matter and spirit. Thus man became *nephesh chai*, a *living soul*.* Both have this in common. But, though the term, *ruach*, *spirit*, is one applied to beasts (Eccl. iii, 21), man alone has this in the profound meaning of the word. And it became the nexus and medium between mind and matter, the meeting point between the higher and lower natures, the center of that particular unity composed of body, soul and spirit. Thus man became a living, self-conscious personality, free, and capable of intellectual, moral and spiritual activity. By his body he was related to earth, as by his physical life to the life of the Universe, and, that he might adjust himself to this relation, he had the sense-consciousness. By his spirit, which needs The Spirit of God

[*This term, which expresses the individual as contrasted with the species, whether the former possesses a soul like man, or is capable of instinct only, is applied to animals as well as men (Gen. i, 21, 24; ii, 9, 10, 12, 15, 16, 19; Lev. ii, 46). Head's Tripartite nature of man.]

for its well-being (1 Cor. ii, 14; Jude 19), he was allied to God, and for this relation he had the God-consciousness, that is, the capacity to know and worship God, to know, by obedience to Him, the essence of goodness as godliness, and of evil, by disobedience or self-will as ungodliness. The remains of this we see in the moral-consciousness. By the soul, the medium between the body and spirit—for there is no direct communication between the two—he was related to other souls, and for this relation he had self-consciousness, *i. e.*, intellect, will and affections. And in the intellectual nature he had that fixed resemblance to God described by “in His image,” as in that purity of heart, that progressive likeness which shows itself in holiness, through which he had a sense of the presence of God, and which is attached to the spirit, and described by “after His likeness.” The three parts, body, spirit and soul, with all the particular features belonging to each, were all embraced in the one self-conscious *ego*. And this tripartite nature recognized by Paul (1 Thes. v, 23; Heb. iv, 12), and by Jesus (Jn. xi, 33; Lk. xxiii, 46; Matt. xxvi, 38), is very fully brought to view in the Virgin’s words: “My spirit *hath* rejoiced in God, and”—having found this joy, it communicated it to the soul, and it used the body’s member, the voice, to express the emotion—“my soul *doth* magnify The Lord.” (Lk. i, 46, 47)*

Thus, by a Divine creative act was man called into being at once. He awoke to consciousness in an earth beautiful, free from sin, full of commingled blessings which would contribute constantly to his welfare and happiness. In stature and intellect he was an adult—so the marriage institution shows—but in spiritual per-

[*In regeneration it is the spirit that is quickened, and, during life, it and the soul are purified. In death the body dies, to be received again in the resurrection, but the spirit and soul live on, the soul being then wholly under the dominion of the spirit.]

ception and growth he was a child. This is apparent from the command, its obvious object being to teach him obedience, and to give him room for growth in the knowledge of God. He was as perfect in sinless innocence as in form and beauty. But being created a free agent he could not be creatively endowed with absolute perfection. Nor must it be forced upon him from without. He was equally capable of being overcome by temptation, and, also, of resisting it, and, by the exercise of unceasing goodness, of becoming positively holy. This must be left to himself. Only by free determination and activity could he rise to that condition and position for which he was destined and had been endowed. Only by having acquired, through a learned obedience, that holiness which would show that he had passed all danger of falling as the sinning angels had fallen, could he vindicate his place as ruler of this world. And in order that there might be, through self-decided obedience, a developed holiness, unassailable, he was placed where he must choose for himself to act for, or against the will of God. His Maker could not give him full control of earth, but only in reversion and contingently (Heb. ii, 8), until he had proved himself worthy to occupy his destined position as representative of theocratic rulership, and restorer of harmony to the Universe. He must hold his position, his dignity, and title by conquests. He must complete, as to the earth, what God had begun. Its capabilities were vast, but its perfection was only relative. By physical victories over it ("subdue it"), must he develop these capabilities, and bring it on and up to final perfection. His abilities must be proved in a single spot. Until then, dominion over all the earth was held in abeyance. Should he "dress and keep" the garden, his dominion would be gradually enlarged until under his sway earth would be transformed into Paradise. But not even here over one small spot of nature can he

keep control, unless he maintains complete dominion over himself. Hence, besides, even antecedently to, physical, must he gain ethical victories. These, on the positive side, must come through implicit, absolute, and unwavering obedience to his Maker, and, on the negative side, through successful resistance to a hostile force. In gaining the latter he would gain the former, and upon success here, depended the development of his earth, and of the Universe. For he was put here to complete the work interrupted by Satan's fall. This he could do only by overcoming and judging him (1 Cor. vi, 2, 3). He was not told what this force was. For only after his own fall did he have a look into the world of fallen spirits, which, had he not fallen, he would never have seen at all. Nor needed he to know it. For, such was God's arrangement, his victory over it would come through obedience to Him. This two-fold victory would secure his sovereignty as suzerain. And that he might be placed in the most advantageous position to secure it, he was allotted a district called Eden, and placed in a garden in it.

Two duties were imposed upon him. He was "to dress" *i. e.*, take care of the garden, and he was "to keep" *i. e.*, guard it. The Hebrew word *gan*, (E. V., garden), signifies an *enclosure*, something sheltered or protected. The verb *shamar*, (E. V., keep), means, (a), to lay up, as grain, anger; (b), to regard, observe, as one's ways; (c), to observe or keep as a covenant, commands, —none of which, surely, is its meaning here—(d), to protect, keep safe, guard against.* This must be its meaning here. Adam was to guard the enclosure—a significant addition. It pointed to an invidious and insidious enemy lurking around, who might become a possible assailant. To this double charge was added

[*See Gen. iii, 24; Ex. xxiii, 20; Deut. iv, 9; 1 Kg. ix, 14; xi, 6, 7; Ezra viii, 20; Neh. xi, 19; xii, 45; xiii, 22; Ps. xci, 11; cxxi, 4; cxxvii, 1; cxxii, 9; Prov. vi, 24.]

one permission, and one command, making only one transgression possible.

The permission allowed the free eating of the fruit of every tree in the garden, save one. Besides the other trees, two are specially mentioned as growing in the midst of the garden. They are distinct from each other, as are both from all the rest of the trees. Each one was designated for a special end. One is called "the tree of life." The fruit of this good tree was for the repair of man's wasted physical powers. And the Creator had so concentrated within it the essence of the new cosmical life which He had given the earth, that the partaking of its fruit would insure immortal physical life (Gen. ii, 22; Rev. xxii, 1). And its existence was for the perpetuation of man's life on earth, so that when removed from it, his removal would not be by death.

The other tree was "the tree of the knowledge of good and evil." Its name and characteristics indicate, (a), that it was not included among the trees of Gen. i, and ii. 9, for they "were all good;" (b), that cosmical evil was on the earth; and, (c), that this evil was concentrated in this tree. Such a tree could not otherwise have existed. This suggestion is supported by "right (*exousia*) to the tree of life" (Rev. xxii, 14). Its opposite could be only the tree of death. And from the fact that Satan made it the base of his operations we infer that some intimate connection existed between it and him. In it was concentrated the cosmical evil which began in him. It was the poison tree, the tree of death. This is implied in the prohibition. For this presupposes evil existing either in the subject to whom the word was addressed, or in the object forbidden. It was not in the subject, so must have been in the tree.

In it there were properties, the effects of which upon man's system it was beyond Divine power to counteract. They must run their course. Its poison, however, could neither spread, nor injure man, so long as its fruit

was uneaten. But, did man eat it, he must partake of the cosmica! evil concentrated in the tree, and so of its effect, physical death. And the command shows, as well as the name of the tree that it sustained an essential relation to man. His condition of innocence, like that of undeveloped childhood, was one of inability to distinguish good from evil except through experience. A test, hence, was necessary. In it lay his marked superiority over all other living creatures. It showed, what they had not, the power of will to select, with approval, the true and right as good, and to reject, with disapproval, the false and wrong as evil. It showed him possessed of a God-consciousness, and, hence, as placed where contingency to evil necessarily existed. The command would awaken in his spirit a sense of his duty to God. And obedience would be that disciplining of his spirit by which he would become God like in life, and positively holy. This is the law of sonship. As Jesus became "perfect through suffering," Adam would have become perfect through obedience; and thus would he have obtained "right to the tree of life," and so attained immortality* on earth (Gen. iii, 22).

The test being given, if Adam would connect together, as doubtless he did, the command, "thou shalt not eat of it," the warning, "in the day you eat it you shall die," and the charge, "guard the garden," it would be readily suggested to his mind that, at that tree, a conflict of some kind would be; that, no matter how stealthily the enemy might approach, or under what disguise, he could instantly detect his design in any suggestion to him to betray his trust; that, thus, he would obtain a knowledge of the evil already existing; that, successful resistance to it,

[*This is not that now called "conditioned immortality." The true ground of man's immortality is this: he was made in the "image of God," who "alone hath immortality." And this image, though defaced, was not destroyed by the Fall. Jas. iii, 9; Heb. xii, 9; Acts xii, 28. God is the Father, not of our intellects (Is. lv, 8), but of our moral and spiritual nature. Num. xvi, 22; xxvii, 16.]

or him could be only, but would be surely, through obedience to God; and, that one conflict might decide the momentous issue. This, at least, would be clear to his mind; did he, failing to stand, eat of the forbidden fruit, he would decide in favor of, and partake of the physical evil already existing on earth, and of its resultant, physical death. And since his eating would be also disobedience to God, he would partake, also, of moral evil, and so of its resultant, death in the soul. He would become a guilty creature, and so must be punished. He would forfeit his sovereignty. And, yielding to the Evil One, he and all his posterity would become his captives, so far as he knew, forever. But did he refuse to eat the fruit, he would decide in favor, and would obtain a knowledge, of good, by obedience, and of evil, by its absence from him. Thus would he fulfill his destined end to know good by choosing it, and evil by refusing it, as foreign, hostile, and to be overcome. Thus would he, by an honestly gained ethical victory, obtain, by the way of righteous judgment, the expulsion of the foe to the hell prepared for him and for his angels (Matt. xxv, 46). This would give him the undisturbed possession of earth, free forever from the curse, and fit for the occupancy of an uninterruptedly holy and happy race, whose members when they passed from earth would go away without passing through the awful gates, and along the lonely corridors of death.

Thus warned he entered upon his duty. He knew nothing of the power of the evil. And in this innocent simplicity he seems to have felt no fear. He knew not the secrets of the ground on which he trod, of the destruction of the mighty creations which preceded his, of the prison-house of sin over which the deep, blue sea was rolling, of the fallen angels and disembodied spirits in the atmosphere above and around him, nor of the arch-fiend over all. Nor need he know all this. It would be time enough for him to know it when victorious over the enemy. Then might he learn that this once bright spirit,

the ruler over the original earth, Lucifer, son of the morning, had forfeited his dominion, which had now been given to himself; that, notwithstanding this, he still had claims as "prince of this world," the futility of which claims could be exposed only by a judgment coming through decisive ethical victories, won by his successor; that because he (man) crowned with glory and honor, had his possession, blessedness and glory, and was destined to be the executioner of this judgment upon him, he had an interest in him, and an envy, hatred, rage and revenge against him, which would urge him to do his utmost to accomplish his (man's) ruin. He would throw into the conflict the energy of despair. It was enough then for man to know that the way was open for him to overcome, or to be overcome of, evil, by his own free choice (1 Cor. xiii, 11); and that his orders were unmistakably clear. All he had to do to insure successful victory, was to obey the orders which his Creator had given him, and make a firm stand against the Evil One.

The assault, the enemy determined, must be successful. And he managed it with the most consummate ability, treachery and cunning. Its plan shows him the master in the tactics of temptation, and indicates the agency of a spiritual power of a very high order of intellect, determined on the destruction of man. He approached in broad daylight,* the best time to disarm all fear. He must find some point within man, upon which to fasten a solicitation to sin, which would

[*This is clear from Gen. iii: in the cool of that evening they, *i. e.*, Adam and Eve, *saw* the Lord God, &c.]

not be, he knew, self-originated. First, he did not assail with the weapons of power and terror. This would have inspired dread, and provoked defeat. He approached through the medium of an animal from which no harm would be suspected. This was a serpent, a real one, as the artless style of the narrative, and the many allusions to the narrative in the Bible show. Its appearance, its actions, easy and companionable, and its splendor, which produced upon man the impression of great beauty and intelligence, disarmed all fear. Add to these the peculiar structure of its vocal organs which made them capable of being used to express articulate sounds,* and its subtlety and destructive propensities, and its being a creature, perhaps the only one, which came over from his (Satan's) earth, and one can readily see how well fitted it was to be the instrument of his malignant designs.† As little as did the Eleven imagine that an

[*Eve was not startled by the sounds. This fact suggests that, before the fall, intelligent communication was carried on between man and the animals.]

[†Its name, in Hebrew, signifies keen sight, then divining. Wisdom taking the direction of subtlety, which is moral evil, is its nature. Its subtle, malicious, and destructive propensity is seen in its fascinating a bird to destroy it. It was, alone, the only (Heb.) subtle, the single example of cunning among all the animals, and was "more subtle than any beast of the field which the Lord God had made." That is, no beast which Jehovah-God, *i. e.*, the Creator in covenant with man, had made (Gen. iii, 1). This phrase regards the beasts made during the six days' work, and for man, and his earth. None such could be found, which in subtlety, could compare with it. The Hebrew justifies, as it starts, the suggestion, that the serpent was no part of the six days' work, but originally belonged to, and came over from the Pre-Adamite earth. It was a creature belonging to Satan's earth.]

The universality of serpent-worship among primitive nations, shown in the traces of it found wherever monuments of humanity

instrument of Satan was at the table, in the person of Judas, so little did Eve imagine, as she permitted the familiar approach of the fascinating animal, that under that beautiful and apparently innocent form lurked man's bitter foe. "It beguiled her," so she said.

Next, He selected the most decisive moment, *i.e.*, when he could meet Eve alone. He dared not meet her and Adam together. They might have upheld each other in obedience and love to God, and thus have defeated him. Nor did he meet Adam alone. His stronger nature

exist, suggests, that this was Satan's device. As by the serpent he had accomplished the fall of man, so by man's worship of it would he hold him in subjection, by a chain binding him to his own earth.

And Hugh Miller's remarks in his *Testimony of the Rocks*, (pgs. 110-112, Am. Ed.) strengthen both these suggestions: "With the first dawn of the Tertiary division the reptilian occupied, as now, a very subordinate place. In the times of its humiliation and decay one of the most remarkable of its orders appears as an order illustrative of extreme degradation. The earliest known ophidian remains occur in the Tertiary division. And how strangely the history of these repulsive reptiles has been mixed up with that of man. In the most ancient Phœnician fables the great antagonist of the gods was a serpent, once their subject, but then a rebel and an enemy. A monster serpent strove to destroy the mother of Apollo before his birth, and afterwards was by him destroyed. Hercules had to kill a great serpent before he could possess 'the apples of Hesperides' which it watched. Jason had to kill the frightful serpent which guarded 'the golden fleece.'" These myths were evidently derived through tradition from the history of man's fall. And that tells us that the reptile selected as typical of the great fallen spirit was at once the reptile of the latest appearance in creation (*i. e.*, in the geologic ages), and the one selected by philosophical naturalists as representative of a reversed process in the order of being—of a downward-seeking career. The fallen spirit is represented in Revelation by what we are now taught to recognize, in science, as a degraded being." The characteristics of the serpent given in Gen. iii, 1, show that it belongs not to that creation which God pronounced very good. It was then a degraded being, as Geology shows. It belongs to, and came over—did it not? from Satan's earth.

might have repelled the assault. Besides, Eve's ruin through him, might—through a plea of obedience to her superior—have been incomplete. But he attacked the weaker person (1 Pet. iii, 7). Eve was created only mediately, Adam, directly, after the image of God. The weakness of humanity, hence, which lies in the fact that the body is psychic, not spiritual,* would be increased in her. While the influence of the spirit would be proportionately diminished, all emotions arising from sense and sense-consciousness would be proportionately increased. She therefore would be more susceptible of outward form and beauty. Hence, she would be more easily reached by a temptation addressed to them. Upon her, therefore, the attack was made. She was found alone. She was allured to the fatal spot. She was captivated by the enchantments.

He begins the attack by a question, simple, but crafty; full of fascinating guile, and calculated to disturb the balance of her moral powers, and, unless promptly, firmly, and rightly met, to prepare for their overthrow. "Yea, hath God said, Ye shall not eat of every tree of the garden?" By his assumed ignorance, and desire for information, which, he implies, she can give, he calls up vanity from the depths of her self-consciousness. By his omission of the theocratic name, "Jehovah", the covenant name of God, and by his use of the universalistic name, Elohim, "God as Creator," he would intimate that He was indifferent to His creatures, or at least was not frank in His dealings toward them. And by his suggestion as to the possibility of a mistake

[*It is not the spirit but the soul which is predominant over the body.]

as to whether God had actually given such a command, he would lead her to doubt whether she had not been possibly mistaken or at least misunderstood His message. Thus he breathed into her breath from beneath. Thus implanted he sinful lust into her soul.

For once the snare was set in the presence of the prey and it was caught. Enveloped in the mists of error Eve parleyed. She omitted the theocratic, and used only the universalistic name—God.* The serpent's use of the name may have arisen from the fact that he knew God, only as Creator, and not as in covenant with man. But for Eve there was no such plea. Nor any for her adding the, "touch not," to God's command—thus making the prohibition stronger than it was, and implying that it was too strict. And yet she at the same time weakened that command by reducing the "surely" to "lest" "ye die" *i.e.*, from—such is the intimation—the poisonous quality of the fruit. She increased the stringency of the law, and weakened its penalty of the time. Doubt, wavering, discontent had already begun to work. Thus had she opened the way for a fresh attack. Boldly the enemy presses the advantage gained.† He steps forth from his hiding place of craft into the open field of a positive challenging of God's ability to execute His penalty: "Ye shall not die at all," Heb.,—repeating, in mocking blasphemy, God's very words, and thus showing that he knew them.

[*The name, God, is found in this section (ii, 4-iii, 54) only in the mouth of the serpent, and of Eve, in reply. In every other place it is, Lord-God.]

[†Let the reader note that while in the temptation of Jesus the increasingly bolder attacks were purposely co-ordinate, here, they are characterized by strongly marked gradations.]

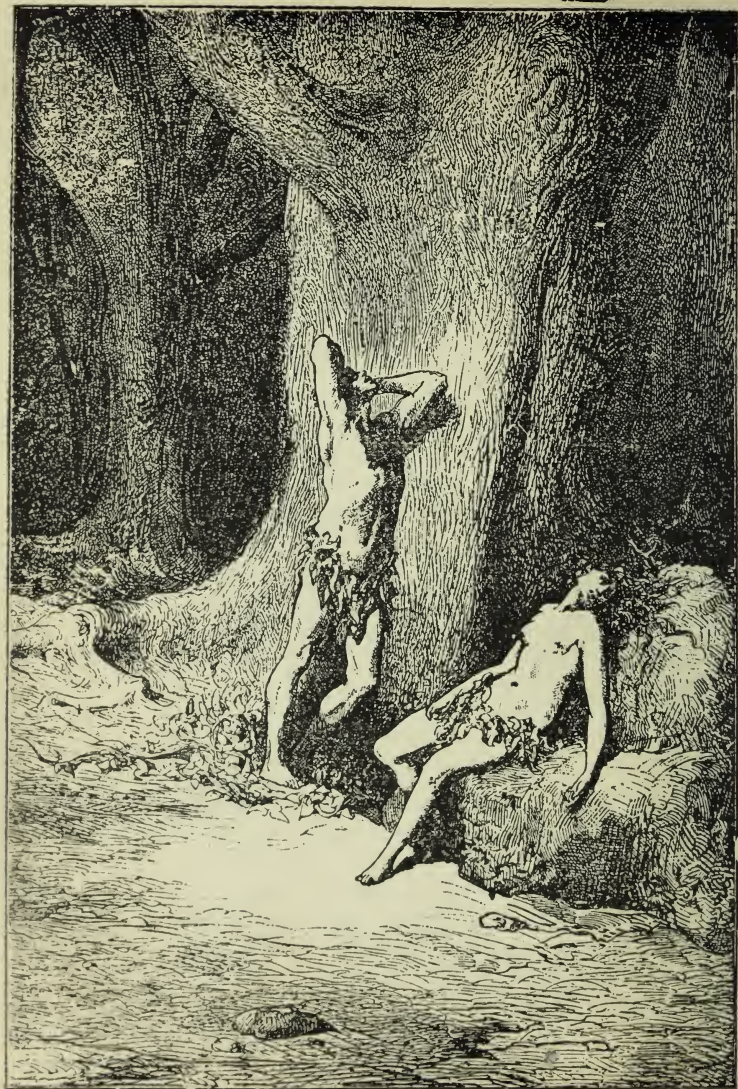
He then again speaks of her Creator as Elohim, and not as Jehovah, and thus detaches her more from all thought of Him, as near and friendly. Under this insinuation such thought is rapidly disappearing, and self and sin rapidly taking its place. The enemy sees this. He gives Eve no breathing time before he presses his next assault. This was a truth indeed, but a sad one, and so joined to a lie as to give the whole the appearance of a marvellously blessed truth: "God knows that, when you eat the fruit, your eyes, instead of closing in death, shall be for the first time truly opened; ye (you and your husband) shall be like God knowing good and evil," That is, Your condition is lamentable. You live with closed eyes. You are shut out from knowledge. Eat, and the most glorious results will follow. You will be wonderfully enlightened. You will be raised to a Divine position. You will, without God's teaching, know what is good, and what is evil. You will no longer need His guidance and support. You will be independent of Him. He knows this, He is envious, unloving, tyrannical. He would hold you in slavery. Eat, and be free.

Each movement of the assault showed, like the preparations for it, consummate generalship. First, he distorted the Divine image, and darkened the God-consciousness. Thus he prepared the way to smite down by a lie, concealed by being joined to a truth dislocated and misapplied, her confidence in the certainty and suitableness of the Divine command. He had, with unerring judgment, struck Eve on her weakest point, her

vanity, and with a deadly blow. She had not known evil. Why should she wish to know it? Why seek to raise herself to the height of God? Why not say, I will not to know what God does not will to tell? Here, ignorance is both bliss and erudition. But fascinated by the vision of self-exaltation, and intoxicated with the idea of becoming like God, she stopped not to ask, what will it benefit me to know evil? Will not this knowledge be to me, not having the wisdom and power of God, perilous, yea, destructive? The pride which was awakened by the temptation being unchecked, became imperious. She looked lustfully at the tree. Its fruit she saw "was good for food." This was the "lust of the flesh," the temptation which finds its sphere in the body, and whose parallel, in the conflict in the wilderness, which is our study, was, "turn these stones into bread." Its fruit, she saw, "was also pleasant to the eye." This was "the lust of the eyes," the temptation which finds its sphere in the sensuous part, the soul, and whose parallel, in the conflict in the wilderness, was "showed Him all the kingdoms of the world, and the glory of them." And its fruit she saw, further, "was to be desired to make one wise." This was "the pride of life," the temptation which finds its sphere in the spirit, and whose parallel, in the conflict in the wilderness, was, "throw Thyself down." In both great conflicts the whole trichotomy was assailed. In Eve's case her heart followed her eyes (Ecel. x, 19). The restless ambition for strong intellectual superiority, kindled in her, demanded satisfaction. Her desires became violent,

tempestuous. She stopped not to consult her husband, or to pray to God, or to consider that the soul, the medium between the spirit and body was free to choose between the two tendencies, flesh and spirit, inherently belonging to the peculiar constitution of her being. Overcome by the three-fold temptation ever since employed to ruin man—and whose successive steps were outward attention, inward agitation, and increase of passionate desire, yielding ruin and death—she put forth her hand—then took—then ate—the fruit, and instantly the divine spark was quenched. And that fatal act was the beginning of that dreary, dreadful history, which, since, has been burdened with the crimes, calamities, sorrows, sufferings and sins of a ruined race and earth. She did not, she saw, die immediately. Then she at once became the tempter, and sought, successfully, to involve her husband in her fall. He was not deceived (1 Tim. ii, 14). He instantly saw the impiety, folly, ruin and wrong of her course. But the deed had been done, and could not be undone. He loved Eve, felt for her, and determined to share her fate. She fell through lust, he through pride. He sinned wilfully and intelligently (Rom. v, 14): “she gave to her husband, and he did eat.”

Thus man fell where he should have stood, and where he should have been victor, became the slave. He should have submitted his passions to his reason, and his reason to the expressed will of God. This he did not do. By his disobedience he emancipated himself from God, and so had necessarily to assume independence of Him. But it was an independence fraught with consequences the most deplorable. His fatal act showed his unfitness to receive such a gift as his wife from God, and his unworthiness to be His representative of theocratic rulership. He learned what good and evil are, not as God, but without God—good by the consciousness of its loss, evil by the consciousness



DRIVEN OUT OF EDEN

of his wretchedness. His spirit lost its hold upon God, and he his innocence. The poise of his nature was destroyed. It became fleshly. The soul rebelled against the spirit, and the body against the soul. The desires of the lower life became imperious, and the body, now sinful flesh (Rom. viii, 3), became the prey of disease, infirmity and death. Fallen by his act out of his life-relation to God into the cosmic relation to Satan, he was now his vassal, subject to sin and death, with a heart impregnated with the spirit of revolt against God, and both unwilling and unable to extricate himself from his conqueror's toils. He was condemned to be driven out into the world, now, by conquest, a part of Satan's empire. All his posterity share in his corruption, guilt and loss, inherit his determination to evil and his hostility to God, and are powerless to free themselves from Satan's tyranny and temptations. The strong man armed keepeth his goods in peace.

The triumphant enemy could look over the ruined earth as his recovered territory. He could exult that he was "prince of this world," now, with its fallen head, under the bondage of corruption. No hindrance to his entering now upon full possession was visible. Henceforth would he hold it and all its inhabitants under his complete infernal sway.

But an arrest was suddenly put upon his movement. Instantly upon sinning, there came to the couple, the consciousness of nakedness, as indecent exposure.*

[*The form in which this fact is put—"their eyes were opened and they knew that they were naked"—suggests that their nakedness, *i. e.*, destitution of covering, followed their sin. For this consciousness came to them suddenly, upon their fall from the eminence on which and out of the life-relations in which God had placed them. Then must they have had a covering before. And analogy suggests that this, like that of all other animals, was a natural covering developed from within. Let the reader turn back to pgs. 279-281, and read what is there said about the creation of man. He will then see that the three parts, while distinct, were so completely united into one, that the flesh could have no controversy with the spirit, but would gladly allow it to exercise over it all the influence of its full vigor

This sense of shame was the only bright spot in the dark history. It showed a sense of guilt. And this showed that the God-consciousness was not wholly destroyed. It discovered itself, not in a comforting, but in an accusing voice. It told man that he had forfeited the favor, and deserved the frown of God, and thus witnessed for Him. It expressed itself in what we call conscience—*conscientia*, the self-knowledge we have of our conduct.* Had he sunk so far as to have lost this sense of shame and fear, the last spark of the God-consciousness remaining, this would have shown sin within—wickedness in his spirit, the sin of Satan and his hosts—and this would have put man beyond all hope of recovery.† But this sense of shame—one fact which distinguishes man from brutes—showed that man had not engendered sin in himself. It had come to him from without. It had taken possession of his being, and had deranged his life-relation, but it was foreign and hateful to him. This showed that the spirit, though dead as to communion with God, was not dead as to all fear of Him, as to all sense of dependence upon Him, and as to all regard for His, as the su-

and power. That influence, while preserving the whole being from all inroads of corruption and death, shed over the body incessantly its own brightness. And thus its nakedness was hidden within a veil of radiance thrown over it by the unwearying activity of the God-consciousness within—the pneumatical.]

[*Conscience came in with sin. Jesus was troubled in spirit, and felt sorrow of soul. But we read not of conscience in Him. It is the exercise of the spirit injured by the Fall, and having to do with a broken law. But Jesus being wholly without sin, and unintermittingly obedient to the law, His communion with God was unbroken. His God-consciousness, hence, was never disturbed. He, hence, further, lived above the level where the conscience comes into activity.]

[†The terms of the narrative, and the character of the retribution: partly punitive (toils of the man in getting bread, and pains of the woman in bearing children), and partly privative (the forfeiture of that immortality which would have resulted from obedience, and the peculiar form of sentence on Satan): both show that the man's yielding to temptation was psychical rather than pneumatical.]

preme, standard of right and wrong. As touching the supremacy over, the rightful heirship to the earth, that, so far as he could effect anything, was gone forever. But his sense of shame showed him capable of being redeemed, and of receiving a new life. And this made salvation possible, and, also, the appearance of a champion, who could rescue him and the earth from Satan's grasp.

Adam and Eve were summoned into the presence of God, as Judge. Satan seems to have defiantly braved the Judge. Adam acknowledged his guilt, but not frankly. He, in self-exculpation, rolled the burden of his guilt directly upon the woman, indirectly upon God Himself. And the woman cast all the blame upon the serpent.

To it, before adjudging their cases, The Lord turned. He asked no questions. He gave no opportunity for defense. He at once pronounced sentence upon it, or him, rather than on them, "thou art cursed"—proof, this, that the higher agent in the transaction had been already tried and condemned. This sentence divides itself into parts: (1), upon the serpent directly, and, (2), upon the higher agent. The first part has these particulars: (a), "thou art cursed among (Lange, *in loco*,) all cattle, and among all beasts of the field"—that is, while all animals would share in the ruin brought in by sin, it alone of them, was cursed—a strong intimation that it only of all of them had those peculiar properties and qualities which fitted it to be an instrument of the Evil One; (b), "thou shalt go upon thy belly all thy days"—an intimation that its form was changed, partly, or wholly, with the object, perhaps, by this degradation and exclusion from those with which it had been classed, to put it where it could not again become the instrument of temptation; and, (c), "dust shalt thou eat."

Trodden in the dust, hated of all creatures, bruised by

the seed—this was the sentence upon the serpent. Its features, and the natural characteristics of the serpent, together with its marked separation from the beasts which Jehovah-Elohim had made on the fifth day,* suggest that it belonged not to that creation which The Lord had pronounced all good. And were not it and the tree of the knowledge of good and evil the only creatures belonging to the tohu condition of earth, and so to Satan, which had passed over from it into the reconstructed world? Though changed in structure, it had retained its generic organization, and so all its cunning and destructive properties. It had no sympathy with the order and beauty of its new habitation. This, with its destructive properties, and its ethical features, fitted it to be the instrument which it had just been. But though the curse fell so heavily upon it, it was only the instrument, and this curse upon it will be mitigated in the millennial earth (Is. xi, 8, 9; lxxv, 25).

The second part of the sentence passes over from the serpent to the power which used it. This is in strict accord with the fundamental law, that the historical foreground is everywhere connected with a symbolical background. But while the agent is symbolized, it is simply impossible to believe that the account is merely symbolical of a conflict between evil and good, as qualities, or between the Adamic race and the race of serpents. The account is too prosaic, the details are too exact, the facts and issue are too important and portentous, the conflict too real and formidable, and the clear references to it in Scriptures too many, for any such suppositions. The spiritual nature of the temptation, "ye shall be as gods," though united to sensuous motives, suggests more than mere animal agency. And the impression left upon the mind of the plain reader is the same made upon the mind of reverent and scholarly men, after the most careful, pains-taking and critical examination of the whole passage.

[*See pg. 288, note.]

The parties are and, The serpent
The woman and and its seed.
her seed:

The occasion and
cause were: the new
outburst into rebel-
lion of the one par-
ty, and its seduction
of Adam and Eve.

The feeling between them:

Enmity put.

The character and issue of the conflict:

The serpent shall bruise the seed's heel;

The seed of the woman shall bruise the serpent's head.

The object of the conflict:

The question of sovereignty over earth including its inhabitants,
and their rescue from the slavery to which they had
subjected themselves; and the settlement of every
question connected with the whole
issue.

This is apparent from the terms of the sentence, the gift of dominion, with the charge to Adam, the facts concerning his fall, and the subsequent unfolding of the fact of a theocratic kingdom.

The opposing parties are, (a), "The woman, Eve, and *her* seed." This word is spoken of the woman alone. And it says that it is offspring from her, without the intervention of a man, that is "her seed." And one Person only is mentioned in all Scripture as coming in such an extraordinary way. Centuries later, a prophecy proclaimed the coming appearance of a Son from "the"—not "a" as in E. V., but, as in the Hebrew idiom, "the"—Virgin Is. vii, 14. And centuries after, One was born, of whom this prophecy was true: "the," not "a" as in E. V.—Virgin shall &c. Matt. i, 23. And throughout the New Testament persons are mentioned as being born of God, and thus so vitally united to the One born of the Virgin, that they become one with Him, make,

with Him, one body, and are called by the same name (1 Cor. xii, 12). And, (b), "thee and thy seed." The character of the conflict, deadly; the manner of its waging—the blind, brutal, insidious, poisonous attacks of the serpent, "bruising his heel," and the open, manly, straight-forward and successful attacks of the woman's seed, "bruising its head". And the subsequent historic developments and words all point out the "thee" as that Evil One whose movements, everywhere consistent with this action, are traced from this place onward to the last of Revelation, where he is called that old Serpent, the Devil, and Satan (Rev. xii, 9, xx, 2); and whose identity is settled beyond all question by Paul's statement, "the serpent beguiled Eve through his subtlety"—"for Satan himself, &c." (2 Cor. xi, 3, 14). And "his seed" are those who believe his lie, are actuated by his spirit, are allied to his cause, do his bidding, live in his rebellion, defiance and pride, and will not submit to the will of God, nor to the work and rule of His Son (Matt. xii, 44; xiii, 38; Jn, viii, 44; Eph. ii, 2, &c.). To accomplish his purpose he can transform himself into an angel of light, work, within his sphere, lying signs and wonders, and will, hereafter give such power to the beast, that he himself will receive therefrom worship from men (2 Cor. xi, 14; 2 Thes. ii, 9; Rev. xiii, 2-4). Could he not, then, and did he not, to deceive, degrade himself, to take the form of an inferior animal, which surely came over from his earth? Could he not use its vocal organs, or, give them the temporary power of speech? His deceptive act was from

malignity—envy (Wisdom, ii, 24). He would oppose God, and ruin his fair creation. But other motives also, vastly stronger, urged him on. He had a claim of sovereignty which must necessarily have antedated the new creation. For, he was no part of the six days' work, all of which was good. Nor could he have been put upon, nor allowed to come upon earth merely to tempt man, to inflict upon him pain, and to bring him into ruin. Nor is there any way conceivable to us, by which he could have been upon the new earth, had he not come from the old earth. And it is not improbable that his name, Dragon, (Rev. xii; xiii), is connected with this fact. And if over that earth he held sovereignty, we can well see how he claimed the new earth as his own. But he also knew that he had forfeited all right to that sovereignty—that he had been dethroned, though not dispossessed, and that this could be done only by ethical victories. To obtain them, and also to raise up a sinless seed which would inhabit earth, and get possession of the realms of the air, man had been placed on the earth, as its head. Could he, he would reduce him (man) to the level of his own ruin, and thus—for he knew not the Creator's secret purposes—would he regain undisputed possession of his forfeited sovereignty.

The sentence most decisively broke the alliance into which the woman had been deluded, and announced that a Divinely put enmity between the parties had taken its place. The evil in, and the evil coming upon man, were the result of sin, and sin was introduced by the Evil One. Both, hence, could only be removed by

the total overthrow, and final expulsion of him by whom they had been introduced. Hence, here, the redemption of man is not only implied, but a determined, protracted and terrible war involving the question of the sovereignty of the earth—a war unceasing until the aggressor is irretrievably overthrown—was declared.

The enmity on the part of the Evil One is most real and relentless. He is emphatically Satan, the Adversary. Throughout all the successive stages of the war, which can be readily traced, and which had been determinedly waged for forty centuries when Jesus appeared as man's Champion, he had ever exhibited the same crafty and malignant purpose to keep all men in subjection. This is seen not only in the purer nature worship, but also in the orphic and Phallic worship which obtained from the earliest ages. This is seen also in the whole course of the Cainites, in the successful tempting of "the sons of God" to marry "the daughters of men," and in the gigantic height to which the ever-increasing evil had reached in the times of Methuselah, all which showed his almost universal ascendancy—a height so great that Jehovah "repented that he had made man," and by an act of physical omnipotence swept away the world of the ungodly with a flood. This was the first stage.

One family only was left. And yet over their descendants did he (Satan) so rapidly gain control, that, for a period, all knowledge of the true God seems to have been nearly eliminated from the consciousness of the race. And so much so, that, in the days of Melchizedek, it be-

came necessary for the Lord to re-implant in the human consciousness the fact of His own self-existence and unity.* This revelation He made to Abraham when He gave him his call. With him began that theocratic family which, centuries later, was organized, at Mount Sinai, into the theocratic kingdom. That family and kingdom were established to defeat Satan's designs. In that family and nation God had embodied His truth. He separated them from all other peoples and nations by barriers, designed to keep them a separated people. He sanctified them, and called them an holy nation. Through a series of most marvellous facts He brought them into a most goodly land, an Eden, larger than the original district of that name, a land which He had originally separated and sanctified for them (Deut. xxxii, 8), which He had given to their ancestor Abraham, with the promise that he should "be the heir of the world," and which was called "the Holy Land." His object in this was, that through them—as now through believers, taken out of Satan's jurisdiction, *exousia* (Acts xxvi, 18; Col. i, 13), and put into the kingdom of God's dear Son—this war might, on the human side, be waged. The express condition of their tenure was fealty to Him. Their Divinely-given ordinances and institutions were a national proclamation of their position, as protestants against Satan's tyranny, and as warriors of God for the re-conquest of the earth. And

[*I refer to the period combraced in Gen. x and xi. See an able paper on this subject in Max Muller's *Chips from a German Workshop*.]

provided they continued loyal to God, the truth which He had deposited with them, would, He assured them, successfully resist and overcome Satan's lie, would spread through the nations, and would ultimately unite them in the war for his dethronement from the heart of men, and for his final dispossession of the earth.

This was the only part of earth where warfare against him was proclaimed, the only spot over which his flag did not float. No wonder that against that land and people he, during the centuries, waged a relentless war. His efforts to destroy the theocratic kingdom were violent and unceasing. His assaults were most desperate. His every movement showed his fierce determination to get the people back, if possible; or, if he failed in this, to deprive them of the favor of God, or at least so entangle them in his own toils, that they would be powerless against him. He, while they were yet in the wilderness, was ceaselessly active in his efforts to destroy the new-born theocratic nation. He kept alive in the consciousness of the people the idea of demons and spirits in the wilderness (Lev. xvii, 7). His place and power were recognized in the forbidding of sorcery, and the worship of demons, in the very extraordinary fact that on the Great Day of Atonement, one goat was sent into an uninhabited land for Azazel (E. V. Scape-goat, Lev. xvi, 8; xix, 31; xx, 6), and in many occurring facts (Ex. xxxii, 8; Num. xxii, 6, 7; xxiii, 23; Pentateuch *passim*, and in 1 Cor. x, 6-10). After their entrance into Canaan we find his influence, in, among other things, the evil spirit which governed the people of Shechem, and after-

wards tormented Saul (Judg. ix, 23, 1 Sam. xvi, 23). In fact the Book of Judges is, almost, one prolonged history of his often and terrible bruising of "the heal." Nor are its mournful recitals followed, except, for brief periods, by brighter ones. In 2 Sam. xxiv, 1, *mar*, and 1 Chron. xxi, 1, Satan comes forward prominently, by name, as the foe and injurer of the theocratic kingdom. He strikes at its head, king David. More than once had he moved him to sin, but had failed to hold him. Now he inspired him with the proud, and so God-displeasing idea of numbering Israel. This kindled the Lord's anger against him. And the permitted agent in bringing his inward sin of pride to outward manifestation, and thus to involve his fall—both necessary to his pride's rebuke and judgment—was Satan: "He stood up against Israel, and provoked David to number Israel." Here he was God's permitted instrument to bring evil to a head, so that it might be felt, confessed, and put away. And that God uses evil spirits as divinely-permitted instruments of wrath, is clear from 1 Sam. xvi, 14, "an evil spirit from the Lord &c.," from Is. xix, 17, "a perverse spirit &c.," and from 1 Kg. xxii, 19. Here, to the Lord's question, "who will persuade the wicked Ahab to a course that will involve him in destruction?" "the" (not "a" as in E. V.) "spirit" from the host answers, "I will." Then to the question, "wherewith?" the answer is, "I will be a lying spirit in the mouth of all his prophets." "Thou shalt succeed," was the answer. Here a concrete personality, absolutely dependent upon the Divine will, with regard

to what it effects, acts from a disposition so hostile to man, as to seek the destruction of one belonging to the kingdom of his own prince.

The malignity he displayed towards David, although towards him personally, had chiefly regard to the theocratic kingdom and principle. During the centuries the conflict had continued with varying results. But Satan triumphed completely in seducing Solomon to idolatry. The disruption of the kingdom followed. Then victory rapidly succeeded victory. In Ahab's day he got such a powerful hold on Israel, that Jehovah could find only seven thousand out of the teeming population of the Northern Kingdom, who had not bowed the knee to Baal. Judah followed Israel in owing fealty to him. God's laws were disregarded. His allegiance was renounced. His worship was abandoned. His Temple was shut up, and then opened to set up an idol in the holy place, the only place where stood the throne of God upon earth. Then nothing could save the theocratic principle in which were bound up all the hopes of the race, except the destruction of both kingdoms, and the dispersion of the people.

But this triumph did not satisfy Satan. He determined to prevent, if he could, the re-establishment of that kingdom. To this end he put forth desperate efforts. In the time of Elisha a sight of the forces showed that "those with us," *i. e.*, the representatives of the theocratic kingdom, "were more than those with them" (2 Kings vi, 16). But in the time of Daniel all the principalities of the heaven of our earth, except

Michael, were hostile or indifferent. He alone aided Daniel (Dan. x, 21; xii, 1, 2). But not content with this, Satan accuses the theocratic people in the person of Joshua, their high priest. He (Joshua) stands before the Angel of God as their representative. He is clad in filthy garments. Satan stands at his right hand to resist him. Satan accuses him as High Priest. His priestly robes are defiled. There is—such would seem to be the tenor of his accusation—no valid ground for mediation before the Lord for this sinful nation. So there could be no forgiveness. They should be rejected. The Lord repels the accusation, declares that through the atonement of the Messiah (vs. 8) He will pluck this brand, the remnant of the people, from the burning, and then He clothes Joshua with festal garments, and sets a fair mitre upon his head (Zech. iii).*

But even this rebuke did not stop, nor silence him. For even after the partial and temporary success of the kingdom, re-established, the people again fell under Satan's tempting wiles, no more to be free until they were a scattered people. God's purpose seemed to be effectually thwarted. Satan having again gained possession of Palestine, seemed to be master of the field.

[*The attempt to show that the idea of Satan came to the Jews from the religion of Zend has not any critical support. Not only is Satan mentioned in the Hebrew Scriptures long before the Captivity, but his essential characteristics are wholly different from those of Ahriman. "The whole conception of Satan in origin and significance is purely Hebraistic. Nothing can be more preposterous and groundless than to derive it from abroad. The idea of a Persian origin is entirely unhistorical." (Ewald, *Lehre von Gott*. ii, pg. 288.)

Over the land where once ruled God's anointed king, the flag of a Pagan despotism floated in triumph. In the outlying provinces heathenism flourished. Temples, altars, idols and their priests, theaters and circuses found all around, and even within the limits of the central parts of Palestine, showed how fearfully strong was the foothold of idolatry. In Samaria, Greek idolatries were introduced; and a temple dedicated to Cæsar, furnished a place for his worshipers. In the city of Cæsarea Philippi, in Galilee, stood temples to many Grecian gods, and to Ashtaroth, goddess of the Zidonians. In Jerusalem, the theater, circus, and at least one heathen temple proclaimed that heathenism had invaded even the Holy City. These things, introduced and sustained by the Herodian family, were supported by the Roman procurators. Jehovah was no longer the only God in the land. David's throne seemed to exist only to establish idolatry upon the ruins of the worship of the One true and living God.

Of the guilt of all this the "ancient people" would have been free had they not acquiesced in it. They were very much more distressed about the foreign domination than by this idolatrous invasion. They were very much more zealous to break the political yoke than to give up their sins, and return, with their whole heart, to God. The Temple aristocracy were noted for their mingled corruption, fawning upon the political power, wickedness and crimes. Some of the high priests were infidels, and all were Sadducees. The other heads of the nation were little, if any, better. Dreams of an outward,

took the place of the realities of the inward, and genuine piety. The Holy Law had been almost buried out of sight by the mountain mass of traditions, and had become only a superstitious creed. The people were content, looking forward, with their leaders, to a political Messiah. The truth of God, which had, through centuries, struggled, with varying fortunes, to maintain its ascendancy in the land where it had been established, had been cast down from its throne in the heart of the heads of the nation, and of the great body of the people, and had taken refuge in the heart of the "faithful few" who "were waiting for the consolation of Israel." And these few were the only burning lamps in the midst of the darkness, stars in that midnight, and—to change the figure—oases in the desert, or undercurrents of life in the ever restless sea of peoples, agitated by "that spirit that ever worketh in the children of disobedience." The prophetic voice had for centuries denounced all departures from the theocratic covenant, had pointed out the connection between these departures and national and personal ruin, had warned and entreated the people, and had animated the hopes of the faithful with the assurance of the coming of a Champion of the truth. That voice had now been silent for four hundred years. The people could not make prophets, but they could make scribes, even as now churches can manufacture preachers whom God has never called. Instead of the freshness and power of the prophetic voice, these scribes gave their dry and dreary technicalities. The God-given ritual had lost

its life, and had become an empty form. And to its now hard fetters Phariseeism added its more tyrannous chains. The people were under a yoke too heavy to be borne. One great party denied the existence of spirit, so of God. Another party based their hopes of deliverance from national troubles, and of Heaven as well, upon the ground of natural descent, and of the observance of formalistic righteousness. Another party caring little for anything else, gave themselves up to sensuous delights. The whole land, with a few noble exceptions, was being swept onward by the tide of revolt against God. Allegiance to Him was no longer a fact of the heart. All the forms of worship were observed with scrupulous exactness. But the life was not there. And so long as he had the heart, Satan did not seriously object to the formal observance of rites and ceremonies. His supremacy was almost undisputed. Along with the deep discontent with national there was content with religious affairs. The nation was slumbering. No prophet denounced Satan's usurpation. No power resisted him. No miracle reminded him of an omnipotent Antagonist. It seemed as if he was secure in his archonship, and that he would hold it to the end of time.

In other lands matters were far worse. Great men, prophets of their day and land, had arisen from time to time. They had aimed, up to the measure of light which they possessed, to lead their peoples into a purer worship and up to a nobler life. Zoroaster had spoken in Persia, six centuries before Christ. Pointing out the

great conflict, between opposing powers, whose manifestations are often seen in nature, and always in human life, he proclaimed religion to be a holy war. Life, to him was not as in the Pantheism of India, an evil disease which man must shake off as soon as possible, but a noble thing which manifested its nobility by its combat with the forces of evil. He gave a purer conception of immortality, and of a judgement to come, than that found in the gross symbolism of Egypt. His conception of God was more true than any other one outside of the Hebraistic. And he recognized most clearly, the interventions of superior Beings for the help of man. But this noble religion soon began to waver between dualism and panthism, to identify moral with natural facts, and to be weighted down by that blending of good and evil, so fatal to the moral consciousness at Babylon. With all its excellencies it never arose above being a religion of nature, and soon showed its powerlessness to become a factor for good in the mighty conflict.

The same remark is true of the religions of India. The richly gifted, brilliant and subtle Aryan mind, living under a radiant sky, or musing by the cooling stream and limpid waterfall, clothed the natural phenomena which charmed it with the attributes of Deity. In the Rig Veda are hymns to Indra, the young and dazzling god, to the first rays of the morning, to the waterfalls. But this mind was too philosophic to rest in the freshness of this naturalism. Compelled by its tendencies it moved on to pantheism, it then pushed

its pantheism on to its extremest limits. All this was but playing into the hand of the wily foe. And soon the ever powerful force of idolatry with its attendant degradation, brought the whole Indian population under his sway.

Nor was the prospect more cheering when the eye rested on Greece and Rome. Socrates was the most popular teacher of mankind before the time of Jesus. He was the truth-prophet of Greece. In an age of brilliant corruption and skepticism he appeared, the reformer of thought and morals. He cast aside all formality. He drew his lessons from the incidents of every day life. He taught man to know himself. He impressed upon him the great facts of duty, and reminded him of his immortality. He exalted the importance of truth in an age of frivolity. And his teaching, as expounded and expanded by Plato, stands to this day as the highest and best expression of moral truth which Paganism has produced. But his philosophy though it revealed the better, was powerless to prevent the worse. It could not kindle the heart, nor move the masses, nor stem the tide of wickedness and idolatry which was engulfing Greece. Onward moved the conquests of error until Greece lost faith even in her national gods. Vice in all its forms became consecrated. Some heroic souls took refuge in Stoicism. The crowd revelled in all the license of Epicureanism. Alienation from God and his truth became conspicuous everywhere. Every symptom of a returning conscience or of a seeking after God was promptly repelled.

Turn which ever way the eye would, everywhere—save upon the faithful few,—darkness covered the earth. The whole world was prostrate before the throne, or worshipping before the altars, of Satan. It is a question whether the exceptions would equal in number the lone seven thousand who, in a previous century, were the only ones on earth who did not bow the knee to Baal. And so far as man could judge, it was only a question of time when the whole world without exception, would, as willing captives, own his strong infernal sway to the end of time.

This was the close of the second great stage of this war, as the institution of the theocratic family was the close of the first great stage. And such was the world's condition when He, who was destined to revolutionize its thinking, acting, worship, and relation to Satan, was born.

We now enter upon the third stage of this great conflict; the fourth stage of which is in the future. In that, the final stage, he will manifest his hostility in the person of Antichrist, whose designs he will animate and complete, in, (1), a secret influence; in, (2), false christian organs and organizations; and in, (3), the one great Antichrist.* Nor will this hostility cease until his final overthrow is accomplished.

This last stage is beyond the limits of our present studies. We return to the third stage, his conflict with Jesus. His hostility to Him, manifested (1), against His church (Acts iv, 2, xiii, 10 &c.), in (a), tak-

[*Jn. xii, 31; 2 Cor. iv, 4; Eph. vi, 12; 2 Thes. ii, 9; Rev. xii, xiii.]

ing the seed out of the heart; in (b), sowing tares, *i. e.*, his children, as his instruments, in the church; and in, (c), being present and active where the word is preached (Matt, xiii, 38, 39, &c.): (2), in the animosity of the Jews, which did not arise from their conviction that Jesus' words and works were not right, but came from Satan, and was brought about by their moral acquiescence in his suggestions (Jn. viii. 44), and, hence, put them in the place of moral antagonism to God: (3), in the energetic action of demons, and, (4), in direct conflict with Himself.

It is this last one that is our study. We have spent the time and labor which the past one hundred pages have cost us, because we thought it necessary to a proper understanding of the Great Conflict waged in the wilderness. And we are now ready to return to the narrative, and study the various features of

THE CONFLICT ITSELF, IN THE WILDERNESS.

This was the situation when Jesus was led into the wilderness. He was, and, for two reasons, had a right to be there as Champion: (a), man's receptive faculty, though injured, had not been ruined by his fall. It could be fitted to receive the truth of God. This allowed the reopening of his case, and the possibility both of a new and divine beginning in his history, and of the appearance of One who could meet, and if successful, overcome, for man, his enemy. And this shows that his case was not finally settled by his fall. (b), Nor had it set aside The Creator's original purpose to sub-

ject the earth to man. This is very clearly made known in the eighth Psalm. It tells us of One, Whom it calls the Son of Man, Whom the "Our Lord" did diminish (the Hebrew verb signifies to lessen, to defect) a little while, (the Hebrew word refers to period, not degree), from the Godhead. Him He crowned with glory and honor. To Him He gave dominion, and put all things under His feet. This dominion He must obtain by dispossessing Satan of his hold and supremacy. And to do this He must, (1) be, by birth, in Satan's world, and in the cosmic relation, as is all our race; then, (2), on a scene where both had been deeply dishonored, vindicate the character and government of the Creator; then, (3), by redemption, through blood, rescue the race from its sad, self involved ruin; and, (4), by a successful resistance of all temptations, by an absolute, complete, inward and outward renunciation of all that is in Satan's world, and by decided moral victories, honorably won from him, dispossess Satan of his sovereignty, and prepare the way for his expulsion from the earth.

All these characteristics met in Jesus. He is the heir to man's dominion over the earth (Heb. ii, 7). He was born, and lived in, but sublimely apart from, and above the world. Emoluments, titles, official position and dignity, social or literary distinction or fame, He neither sought, nor accepted from the world. What wealth might He not have accumulated? But He made no use of any of the means lying in the cosmic sphere to accumulate it. Possibly His hands were never soiled by contact with money. His teaching

furnished no livelihood. Time and strength being wholly occupied with His work, He was unable to carry on His trade. He lived and died absolutely poor. For the little He required to nourish life, He was ever indebted to the kindness of others. Yet His confidence in His Father, upon whose care He wholly cast Himself, continued undisturbed, every hour, in every extremity, and to the end; and He never for one moment lost His joy. What literary distinction might He not have acquired? Yet He never wrote a line. What exalted position might He not have occupied? Yet He refused every place, even kingship, when the people would have given it to Him. He came to save men, and did this by His death. He came to rescue earth from Satan's grasp. And as throughout life He stood up against the world, so against its prince. He then had a right to meet him on this field, and here take up that struggle in which all others had failed. And for this championship He—though not aware when led into the wilderness what was the object—had all requisite qualifications.

And Satan, too, was prepared for the conflict. Jesus was led there to meet him. This suggests that it was an arranged for, and appointed collision. In reading the narrative one is reminded of the terrific conflict Satan waged with Job. Now, as then, perhaps, he had been going up and down in the earth, taking observations. He had seen, he had attentatively studied, the Man of Nazareth. He saw that His outward circumstances were not like those of Job. He could not say

of Him, "Thou hast made a hedge about Him, and about His house, and about all that He hath on every side. Thou hast blessed the work of His hands, and His substance is increased in the land." There was not one solitary evidence of outward success or prosperity. And yet he saw in Him a Person of the most extraordinary character, One wholly free from the vices and sins which appear in ordinary childhood, youth, young manhood, and One proof against all the ordinary temptations with which he assailed men. He was aware of the word, "the seed of the woman &c." He knew that this Seed was to be the Son of God. And as he studied this Nazarite, he, putting all things he knew together, reached the conclusion that this One was the promised Seed, that in Him the dignity, dominion, title Son of God, all once owned and lost by Adam, were now re-asserted, revived, and owned by this mysterious One. He had come to do, what none of the race had been able to do, win all these back from him. He sought, he obtained permission—so would we say from the light gathered from the history of Job—to try his hand upon Him. Violent measures had failed in the case of Job, and would, he felt sure, fail here. But other measures might be successful. He knew well the threefold tendency of the usually prevalent impulses of human nature—love of life, lust after worldly honors, thirst for acquisition and rule. And he knew also that the natural man would seek to satisfy these impulses, in, (a), ungodly enjoyment, (b), tempting of God, and (c), self-seeking, no matter how much they in-

volved. Jesus, he was well aware, had hitherto escaped the pollution that is in the world. But the sinless Adam had been entrapped. What had succeeded in Eden might succeed in the wilderness. Those weapons of attack he would try here. And that there might be no failure, he would handle them with his utmost skill, and hurl them with his utmost force. This Man, he would bring, if possible, into apostacy from God, and so, into bondage to himself. By a blow would he shatter all His claims. And succeed he must. For, as he clearly saw, that Man's triumph would be his own irretrievable ruin. This was the issue in this determined collision.

For forty days and nights Jesus had eaten nothing. And so profoundly was he absorbed in the events and issues of His baptism, that He felt no hunger pang. The whole period passed by like an hour. At its close He hungered. The body asserted its claims. Its hold on life was feeble. He felt Himself dying. This moment of utter physical—and, so far as the mind sympathized with the body, mental—exhaustion was Satan's opportunity. It gave him an immense, and every advantage. He had been invisibly present during the forty days plying his temptations. But he had effected nothing. Jesus was too wholly absorbed to even feel them. But now, though all His mental powers are free, and in full activity, they are affected by the weakness which spreads over His body. And in this exhausted state He must meet those three fierce and formidable assaults, of which we have the particulars, and which are most intimately interwoven with all our most sacred interests.

Satan now appears in visible form, This is clear from the narratives, and also from the fact that his attacks corresponded to those which he had made upon Adam. This, however, was not the form of "an angel of light," into which he sometimes transforms himself, but of a man. Not the form of a Pharisee, or priest, but of a man, friendly, and ready to proffer aid. And he addresses to Jesus those temptations,—all addressed to the senses, two of them addressed also to the intellect,—in forms concentrated, captivating, and answerable to His position. He had been anointed prophet, priest and king. A prophet stood before Him who intimates that he, and also Jesus, could attract worshipers by executing a daring feat. A king stood before Him who declares that he has a world at his command. He could point out to Him a royal road. Did Jesus but act upon his suggestions His success was assured.

His first attack was made upon the, seemingly, best point for it,—Jesus' real need: "If Thou be the Son of God command that these stones be made bread." That is, "there are certain physical and spiritual forces which, if you be the Son of God, are your ministers, and under your control. Show that you possess that control. Why, having abundance as Son of God, be hungry, as Son of Man? Why wait for food from God? Instead of living on Him, do as the world does, act for yourself. If your calling, instead of giving you support, imposes on you such suffering, forsake it. If it can give you support, exercise the power you possess in obtaining it. Supply your own needs, now very press-

ing. Elevate your humanity to the height of your dignity as The Son of God.

Such was Satan's first attack. It brought vividly, painfully, powerfully before Jesus the contrast between His present position and His Personal dignity and power. And to make Him feel that contrast most acutely, Satan aroused in His heart the sense of His Divine greatness.

The acceptance of this challenge would have been certain defeat. He could have turned the stones into bread. But all miracles over matter and over mind even, are infinitely less wonderful, and infinitely less a manifestation of power than was Jesus' patient, loving, and loyal obedience to, and constant trust in God. And besides, the power that can make bread of stones is not the power that affects moral natures. And it was only in the exercise of this latter power, in the way of holy right, that Jesus could obtain that victory over Satan which would insure his righteous dethronement from his place, and from his power over man, and his ultimate and righteous expulsion from earth. Jesus saw all this. The assault made upon Him no impression. He, acting freely as a man, by no assistance from His own Divinity, but by faith, and by the power, and sword of The Spirit, which is the word of God repelled the assault. He acted as He did because it was right thus to act. And in His reply He showed that He thoroughly understood the whole matter, and was master of Himself: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He let the stones be stones and hungered on.

The assault on the body has failed. Satan cannot awaken distrust. He next tempts to rash confidence, and self-seeking, to becoming conspicuous by an act of daring, and trusting, in thus acting, to God's tender care.

This temptation, addressed to the spirit, touched the deepest and sacredest relations of Jesus to God.

He expresses, I will dare Him to a signal proof of unwavering confidence in God. Satan takes Him to a pinnacle of the temple, many hundred feet above the rocks below and then said: "If Thou be the Son of God, cast Thyself down from thence: for it ~~is~~ written, He shall give His angels charge over Thee, to keep Thee; and in their hands they shall bear Thee up, least, at any time Thou dash Thy foot against a stone." That is, "Do a daring deed. Spring from this dizzy height. It will astonish, it will gain the crowd. It will give God the opportunity to show His faithfulness, love and care. Your safety is assured. Your Sonship will be conspicuous and pronounced, and will be recognized at once."

In the Scripture quoted, in facts whose force Jesus could feel, Satan again had, seemingly, a solid ground.

The dignity of sonship, to which Adam was raised, gave fellowship with God, and the free disposal of His power, and of the motive force of the universe. These are seen, in some degree, in those to whom this sonship has been restored, in a larger degree in those who, in miracles, have exerted this power over nature. In Jesus they were found in an eminent degree. He could have leaped from the battlement, and landed safely on the ground. If not, there was nothing in the temptation.

But to yield, was to abuse position and privilege, to change fellowship into familiarity, and to use filial character as a pedestal for spiritual pride and personal notoriety. A more serious offense, this, than a distrust as to relief, or than an aim to rise, independently of God. It is that presumption and pride of life through which, so often, eminent saints have fallen. To yield, was to pass from the field of miracle and prayer, where God employs power in the service of good, to the field of lying signs (2 Thes. ii), where Satan uses power in the service of self and of sin. To yield, was to challenge God to deliver Him from a peril into which He casts Himself, not in the service of love, but for display. To trust God, is yielding entirely to His will, and walking in His way. To tempt God, is to go in one's own way, yet claim His protection, to test His power and goodness gratuitously, to rush into useless peril, carry confidence to presumption, or make a perverse application of any right principle. This is treason against God's sovereignty. It would have put Him into a position where He must grant aid without regard to holiness, a violation this, of His own nature, or refuse aid, thus separating Jesus' cause from His own. And His clear perception of the inner unity of truth, armed Jesus against the perfidious attack. Again, as before, He repelled Satan, unmasked his designs, and overcame him by adherence to fundamental principles. He recognized the truth of the Scripture quoted by Satan. But Scripture is perfectly harmonious with itself. "That is written which you quote, but it is written again, Thou

shalt not tempt the Lord thy God." And by that word Satan found himself beaten the second time.

To one hungry, friendless, penniless, the temptation is strong to get bread by unlawful means. Stronger still the one, to get political power in the same way. Strongest of all is the imperious desire to gain earthly distinction, fame and worship, to get into a position where admirers will call one "a god," to gain intellectual or spiritual superiority, and the admiration and reverence of mankind. These temptations ruin myriads of men. They are the same in principle as those by which Eve was overthrown. The "make bread of stones," "cast Thyself down," "worship me, and all shall be thine," here, correspond, respectively, to the "good for food," "desired to make one wise," "and lust of the eye," there. The first, addressed to the body, is, "the lust of the flesh," the solace of sense, which seduces youth. The second, addressed to the spirit, is "pride of life," which enchains the old. The third, addressed to the soul, is "the lust of the eye," the desire for earthly pomp, is the powerful temptation which enthralls man in his vigor. The one element common to all is wilfulness. Provide yourself independently of God; exercise wilful confidence in God, get power and fame by unfaithfulness to God.

Through two of these Jesus has passed triumphantly. The assaults on body and spirit have failed completely. Satan can awaken neither distrust nor self-confidence. He challenges to unfaithfulness.

Dominion had been given to Adam, as created son

of God. The desire to rule is, therefore, a true instinct of man unfallen. In Jesus it had its true place. David's throne was His by right of birth. And the tears and tone of exquisite sensibility over the prostrate city and throne of His fathers tell how acutely He felt His own kingly position, how brightly the fires of true patriotism burned in His heart. He had, also, as Son of Man, right to the dominion originally conferred upon man. In both rights He had been confirmed by the the anointing. He knew that He was destined to realize the magnificent expectations of the Messianic hope.

This was the instinct and aspiration which Satan now addressed. He transported Jesus to an exceeding high mountain—how, we know not, nor where that mountain stood, and it is useless to inquire. But* he, by the exertion of a power and influence which he possessed, lifted Him up to a mountain top, and showed Him all the kingdoms *tau kosmou of the world* (Matt.), *tees oikoumenees, of the Roman world* (Lk. comp. ii, 1), and the glory of them, in a moment of time. Let any one ascend the summit of a high mountain, and he will see that no boundary is visible. The prospect extends on every side until lost in the boundless distance. This will give the mind some idea of the

[*Matthew, in describing this, and the second temptation, uses the verb, *paralambanoo, take*. Luke, in describing the second temptation uses the verb, *agoo, lead*, to the Holy City. Both use the verb, *isteemi, set, place, cause to stand*, on a pinnacle of the Temple. And the verb which Luke uses in connection with the mountain temptation is *anagoo, to lift or take up*, from a lower to a higher place. All the verbs include the idea of physical, or moral exertion, or both.

impression which Jesus received of the glory and grandeur, of the magnitude and magnificence of the Roman world. Palaces, armies, galleries of art and science, temples of learning, thrones, processions, landscapes, industries, all the things that please the senses, intoxicate imagination, arouse ambition, and make the heart swell with rapture, appeared in one vast, and brilliantly lighted picture. As the whole enchanting temptation passed before His eye, into His ear was whispered, "all this is mine. It *paradidotai*, *has been delivered over* to me. I hold it all by the right of suzerainty. And because (*hote*) it is mine, I give (*didomai*) it to whom I will (*theloo*) to give it. In the exercise of this right I now say to you, "If Thou therefore (*oun*)—and this word *oun* shows us the place and power of the temptation—*pesoon, felling down, enoopion, mou, in front of me, proskuneesees, give homage*—as a subject king gives to the Roman Emperor—and *worship me as divine* (see Jesus' reply) all this *exousia, authority*, and all the glory of these kingdoms shall be Thine." And in this proposition is an implied terrible threat which Satan intended as an argument of no little weight. It is this: if you do not accept my proffer, I will bring to bear upon you the whole weight of my empire to crush you. Born in my dominions I am your suzerain. To me your fealty is due. Refuse it, and you will feel the force of my wrath. Your life will be one protracted war, and will end by an expulsion from my empire by the most dreadful death that I can inflict. Attempt to establish your cause, and how can it prosper without my

good will and aid. It must stand alone. It will be most sorely tried, will grow slowly, will struggle to the end. Some followers will fall away, from fear, or love of the world, others be imprisoned and slain. Thy crown shall be thorns, Thy end, death, Thy kingdom, paltry. But render the homage of fealty, enter into a compact, accept rule at my hand. Then I will raise you to the summit of power and glory. I will give you universal monarchy. I will transfer to you the Messianic sovereignty, without struggle, sacrifice, delay, and above all without the bitterness of death.

This proffer of the ancient master of the world was a dazzling reality. What force otherwise, in the temptation? And to Jesus, invested with omnipotent power, what was to hinder the promise from being made good? Brilliant miracles would captivate the crowd. Let Him, with these stepping stones to earthly dominion, but have lent Himself to the people's will, and they would, with loud huzzas, have given Him a throne—not such as the prophets proclaimed, but such as would have outshone the Cæsars. Indeed His miracles once aroused such enthusiasm, that the people “would take Him by force, to make Him king.” The temptation had a force which Jesus felt. But He had come to set up a kingdom in opposition to Satan's, and to gain His conquests over it by the conversion, sanctification, separation from the world, of individuals. Hence, refusal would be a very serious matter. It was an assertion that He had no homage to pay. It was a declaration of war against Satan for his usurped dominion, and a challenging of

Him to do his worst. It was a renunciation of all carnal Messianic hopes, of all power founded upon material means and social institutions, and a shutting in of Himself to spiritual weapons only, to meet an Adversary who had all human and infernal appliances at his command. The issue could not be doubtful. This course would lead to suffering, sorrow and death. If king, He would not, victim, He must be. But come what might, Jesus was determined to continue faithful to God. He instantly repelled the assault, and thus again defeated Satan.

In this temptation the enemy had thrown off all disguise, and appeared in his true character. This made the offer none the less fascinating, the assault upon virtue none the less formidable. It could have been resisted successfully only by one absolutely holy, and by him putting forth all his energy. This Jesus was, and did. Entrenching Himself in the strong hold of the holy word, he said, "Get thee behind Me, Satan,"—this word shows that He now recognized him—"for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Jesus had a living sense of the alluring colors of these temptations. They made an impression on His sensibilities, terrible, because attractive, and requiring, if resisted, the strongest faith and truest heroism.

Yielding to the first, addressed to the body, He could have supplied His physical needs. But He would have denied His God, and ruined His title, Son of Man.

Yielding to the second, addressed to the spirit, He might have dazzled the crowd. But He would have shattered His Divine fellowship, and denied His title, Son of God.

Yielding to the third, addressed to the soul, He might have received a kingdom. But it would be one of external force, of this world, a new and transient form of Satan's, as a gift from him, and at the cost of homage, and of association with him in guilt. This would have ruined His title, The Anointed One.

Had He given way to any of them, He would have denied the conditions of His life, grieved The Spirit by whom He had been filled and led, and changed, totally, the character and course of His career.

The temptations were vividly before His imagination. He could have yielded. He instantly detected the moral evil. The proffer of this world's promises was instantly repelled as foreign and unhallowed. Satan might have power over His body, and make it suffer; but he found out he had none over His spirit, or soul. He found no touch of the power of darkness, no point of attachment in affection, will, or mind. Throughout all the conflicts Jesus showed how thoroughly He was conscious of the complete opposition of these proffers to the Divine order, and how thoroughly free He was from all evil inclinations. And the incorruptibility of His nature was seen in this, as also in the fact, that neither understanding nor will faltered for a moment. He drove back the first assault by, "Man shall not live by bread alone, but by every word of God"—*i. e.*, de-

pendence on God is the true place for man. He drove back the second assault by, "Thou shalt not tempt the Lord thy God." And He drove back the third assault by, "Thou shalt worship the Lord thy God, and Him only shalt thou serve"—a truth this of all Scriptures, for all time and men, and an unmistakable, a stern and a telling rebuke to Satan himself. "It is written," told on Satan like the discharge of artillery upon an assaulting column.

"Abashed the devil stood,
And felt how awful goodness is,
And prized and felt his loss,
And fled, affrighted, from the field."

And when the devil had ended all the temptation, he departed from Him for a season, and behold, angels came and ministered unto Him.

Throughout this conflict Jesus first manifested those principles which, as we shall see, continually governed His whole life: (a), never to employ power for His own advantage; (b), never to challenge arbitrarily the Divine assistance; (c), never to make the least concession to the kingdom of darkness. And He triumphed over all these felt and fascinating temptations by the strength of high and sustained principle, by a living faith in, and unswerving obedience to, God, by the weapons of the word, and by the power of The Spirit—all of which may be, or become, the property of all who receive and follow Him.

The phenomena connected with His baptism had pointed out to Jesus the object and direction of His life. But here, now, and through this victory, His plan of life—so far as He as "Servant" could have a

plan—sprang up at once, spontaneous and complete, in understanding, heart and will. This plan could not have embraced particulars, could not have been a full formed purpose to do this, or say that, go here, or stay there. It was simply this: having already at His baptism become fully conscious of His Sonship, Servantship and Messiahship, and having now been brought into direct collision with Satan, He saw that, as Son, Servant and Messiah, He had been manifested to conquer Satan, destroy his works, and rescue earth and its inhabitants from his grasp. He saw that He was to establish “the kingdom of the Heavens,” which was to take the place of the kingdom of Satan, that He was to re-construct and lift up into a higher place the life and faith of His nation, and of the world, and that His success, further, was dependent upon unceasing fidelity, and absolutely perfect obedience to God. Hence, He could, as Servant, have no self-formed plan. Hence, as He unceasingly lived by (*dia*) the Father, so, unceasingly must He wait before Him to learn what was His will, and to receive His instructions. This was His plan, “to do the will of the Father, and to finish, as directed, the work given Him to do.” He did, He spake, He suffered, not because He determined that thus it should be, but from a singled eyed obedience to His Father’s will, exercised now, as learned every moment.

He lived not in the future, but day by day. But that future, He now saw, must be one of sore selfdenial, of sore suffering, and of unselfish service. His path must be a lonely one, and narrow. All this, as also His

death, the accomplishment of His mission involved He had wholly renounced the false. He had also as wholly accepted the true. But the false ever is, the true never has been, popular in Satan's world. Hence, His position, He saw, must involve Him in perpetual conflict. Further, He has consecrated Himself to God, and to the good of man. His chosen path is that of love, instead of selfishness, suffering instead of glory. Having accepted, in its essence, all ignominy and grief, His life must be one prolonged humiliation. Having so declared, He must, in reality, depend upon God for everything, must allow nothing in His ministry to lift Him out of His human condition, must never exercise omnipotence, except in the service of love, for the revelation of moral perfection, and for the glory of God, must further, keep His work wholly free from all worldly entanglements and must utterly refuse all worldly aids in carrying it on.

Every circumstance in that path can be traced to this experience. His whole life was the developement of this triumph, as it was also the prelude of His daily victory over sin, and, when suffering for sins, and forsaken of God, final victory over despair. Having overcome the world, He has the consciousness of superiority to all its temptations. Being not dependent on, He can stand against the world. Having no part in, He can rebuke sin. Having passed through the greatest, He can pass through any moral ordeal. Having tried strength with the mightiest, and, to the highest pitch of praise, been more than conqueror, He can stand forth as the Cham-

pion of God's glory and man's blessing in this revolted world. Having shaken Satan's kingdom in its innermost principle, He can establish, on its ruins, God's kingdom, "the kingdom of the Heavens," on earth.

In all this He acted as the Representative, and so decided the destiny, of man. Did He fast? He thus expiated man's daring presumption in eating the forbidden fruit. Did He reject Satan's proposals, wrest the sceptre from his grasp, and drive him from the field? He thus expiated man's sin in listening to his voice, declared independence for the race, from his tyranny, unlocked the portals of the lost Paradise, and opened the way, that man, through Him, might re-occupy those fragrant grounds. The victory was comprehensive and complete. Look at its moral grandeur. Look at the tested Representative of perfect righteousness, and of perfect love to God and to man. See the power of One filled wholly with The Spirit, consecrated wholly to God, and fixed fully to do His will.

Complete, the victory was, but not final. It changed not the relations between God and the world. Only by Jesus' vicarious death, could man be delivered, earth be rescued, and the ground be laid for the warrant for the expulsion of Satan from access to Heaven, and, ultimately, from earth. Hence this conflict might be renewed, and it was. This was the first of three stages of it, as is seen in Luke's *achri kairon, till a certain season, i. e., opportunity*. This phrase is definite. It points definitely and particularly to the last stage. Yet it includes, doubtless, the manifold assaults made upon

Jesus during His life (Matt. xvi, 21-23). In this middle stage Satan assaulted Jesus directly, by taking away the seed-word from the heart of men, and by sowing tares (Matt. xiii); and indirectly, through men and demons. Twice, at least, he tempted Him by "the pride of life:" once through His brothers, when they urged Him to show Himself to the world, and make for Himself a name; and once through the people, whom he moved to take Jesus by force and make Him king (Jn. vii, 2-5, vi, 15). He constantly tried to shake His steadfast purpose by stirring up against Him contradiction and hostility. Pharisees, Sadducees, Herodians, lawyers, elders, priests and scribes he used as instruments by which to tempt Him to display signs, and show temper, or ignorance, or inability to answer questions. The ruler breathed, whose spirit? carried out whose behest? when he was moved with indignation against Jesus (Lk. xiii, 14). Surely his who then resisted Him in the name of the Sabbath, as he had, in the wilderness, in the name of the Bible. He inspired the heads of the nation to assail Jesus; and, to defeat Him, sent forth demons to torment men. To discredit His character, teaching, and relation to God, he incited his agents to admit the fact that demons were cast out, but to assert that the power by which it was done came from Beelzebub (Matt. ix, 34). And to degrade Him in the people's estimation he moved men to declare that He had a demon, and was mad (Matt. xii. 24-29, Jn. vii, 20). But, perhaps the fiercest assaults during this stage were made by the agency of demons. Natural science recognizes the struggle between good and evil that goes

on in every man. But seeing no traces of the supernatural, it denies that this is a real struggle between good and evil spirits. There are, it says, no demons. But the darkness in which it ends when it approaches the relation of mind to matter, implies the existence of evil supernatural influence. And this, Jesus, as we have elsewhere shown, expressly affirms. He called Satan "the prince of demons," thus recognizing them as his agents in his work. He affirmed of one afflicted with "a spirit of infirmity," that she had been bound by Satan (Lk. xiii, 11-16). By these demons taking possession of men, Satan opposed Jesus and His work. And had Jesus failed here, had He been unable to cast out demons, He would have been defeated. But He proved Himself the stronger One who bound the strong (Lk. xi, 20-22). He, by The Spirit, was so easily Conqueror, that when the Seventy told Him that even demons were subject to them through His name, He, in The Spirit, saw therein His final victory over Satan: "I beheld Satan fall like lightning from heaven."

The third stage of the conflict was during the closing hours of Jesus' life. Then were the fiercest and bitterest assaults. "This," said Jesus to His enemies, "is your hour, and the power of darkness." Then Satan assaulted Him through terrors as he had before through desires. He inspired the rulers with a firm determination to put Jesus to death, successfully tempted Peter to deny, and Judas—into whom he entered Lk. xxii, 3—to betray Him. He joined Jews and Gentiles in the purpose to condemn and crucify Jesus.

Above all he made direct and terrible assaults upon His soul. An appalling apparition amazed it. Nameless horrors pressed upon it. Agony wrung from His lips, the cry, "My soul is exceedingly sorrowful even unto death," forced from His brow drops of blood, and felled Him to the earth. This assault, fierce and formidable as it was, failed. It was renewed when Jesus was on the cross, and when, forsaken of God, and of men, He seemed abandoned to His fate. To man's eye, He and His cause seemed about to expire together, truth about to be sent into a returnless exile, and earth about to be left to Satan's undisputed and permanent sway.

But no. Soon as the smoke of the battle had lifted, we see that Jesus had triumphantly sustained every shock, and had held immovably fast His faith in God, His integrity, and His purity of soul. Satan had come, had found nothing, and after his most desperate assaults had fled baffled, confounded, defeated, from the field.

That defeat was final. This defeat prepared the way for that. And this was the greatest, most significant and most important conflict that had ever occurred. Satan, for the first time since his fall, had met his match. On his own chosen ground, and armed with his own chosen, and hitherto unvariably successful weapons, he had been most disastrously defeated by a Man. His pride received a humiliation, and his power a blow, from which they never recovered. Mortified to the last degree he made no further direct and personal attack upon Jesus until he was in the Garden, and on the Cross; and then he used other weapons than those which he now employed.

And to the Champion Himself its value was such as none can estimate unless it is one who is His place. It inspired Him with the confidence gained only from experience. It refreshed His spirit as only such a victory could. It taught Him that the inward and outward, the incessant and unhesitating obedience and submission due from Him as The Servant to God was the place of victory. It assured Him of unvarying success against the world, and all the powers of Satan's kingdom. Henceforth nothing could swerve Him from the path of obedience. He was now ready, and so was directed to begin His work. In the strength of the nourishment ministered to Him by angels, and in the power of The Spirit, He returned to Bethania, where He had been baptized and anointed—there to be pointed out as The Messiah and Saviour of men, and the Fountain of living waters.

And to man that victory was the promise of a potency which could ever triumph over Satan's power. It pointed out to him a Champion to whom he could fully confide his cause, assured of its ultimate success. In it he saw how victory is obtained by the sole use of the weapons the Word and Prayer, and by the power of The Spirit. And from it man learns this, among other lessons, that one filled with The Spirit can sustain even the deadliest encounters, and live triumphantly victorious over Satan, sin and the world. Glorious the victory, and glorious The Conqueror! No wonder the redeemed delight to meditate upon its every fact and feature! No wonder as they see Him on His way triumphant from the field, they rejoice to place the crown of victory upon His brow!

SECTION XVI.

JOHN BAPTIST'S FIRST PUBLIC TESTIMONY CONCENING JESUS.

Place; Bethania, in Peræa. Time: Feb.-March, A. D. 26.

Persons to whom: Deputation from the Sanhedrim.

John i, 9-14, 16-18, 15, 19-28; Lk. vii, 29, 30.

John (the Evan- } *Jesus* was the true Light which
 gelist's) preface. } lighteth every man that cometh
 (coming, R. V.) into the world. [The true light, which
 lighteth every man, (*heen erchomenon*) was coming into
 the world.] He was in the world, and the world was made
 by Him, and the world knew Him not. He came unto
 His own (*inheritance, ta idia*), and His own (*those that*
were His own people, hoi ideoi, R. V.) received (*par-*
elabon, welcomed) Him not. But as many as received
 (*elabon*) Him, to them gave He power (*exousian*, right,) to
 become the sons (children, *tekna*) of God, even to
 those that believe on (in, *eis*) His name: which were
 born, not of blood (bloods, *aimatoon*), nor of the (*natu-*
ral) will of the flesh, nor of the (*moral*) will of man,
 but of God. And the Word was made (become, *egene-*
eto)* flesh, and dwelt (tabernacled, pitched His tent,
eskeenoosen) among us, and we beheld His glory, glory
 as of the (an) only begotten of (from, *para*) the Father.
 full of grace and truth. And (for, R. V.) of His full-
 ness have all we received, and grace for grace. For the
 law was given by (through, *dia*) Moses; grace and
 truth came by (through, *dia*) Jesus Christ. No man
 hath seen God at any time; the only-begotten Son
 which is in the bosom of the Father, He hath declared
 (explained, expounded, *exegeesato*) Him.

[*In vs. 1, John says The Word *een*, was in the beginning *i, e.*, possessed of an uncreated, eternal existence. But here, The Word *egeneto*, became, *i. e.*, possessed a created existence, called flesh.]

John (the Baptist's) general testimony concerning Jesus, given after His baptism, and when, perhaps, He was present, but unpointed out as yet (vs. 26). } John bare (beareth, *marturei*, R. V.) witness of Him, and cried (crieth, R. V. *kekragē*, *(perfect tense, implying continuance of action, in effect)*) saying, This is, (was, *heen*, R. V.) He of whom I spake, (said, R. V.) He that cometh after me, is preferred, (is become, *gegonen*; R. V., hath come to be) before me; for He was before me, (or, first of me, *prootos mou*).

John Baptist's first special testimony concerning himself and Jesus, given to the deputation from the Sanhedrim. } And this is the record (witness, R. V.) of John, when the Jews from Jerusalem sent (unto him, R. V.)* priests and Levites to ask him, Who art thou?

And he confessed, and denied not; but (and he, R. V.) confessed, I am not the Christ.

And they asked him, What then? Art thou Elijah?

And he saith, I am not.

Art thou that (the, R. V.) prophet?

And he answered, No.

Then (therefore R. V., *an official demand*), said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

And he said, I am the voice of one crying in the wilderness,

Make straight the way of the Lord, as said Isaiah the prophet (xl, 3).

And they which were sent were of the Pharisees, (and they had been sent from (*ek*) the Pharisees, R. V.) And they asked him, and said unto him, Why baptizest thou then, if thou be not that (the, *ho*, R. V.) Christ,

[*Tischendorf, Meyer, Alford omit, *pros ton, unto him*.

nor Elijah, neither that (the, *ho*, R. V.) prophet?

John answered them, saying, I baptize with water; but there standeth one among you, (in the midst of you there standeth one, R. V.) whom ye know not: He it is who, coming (even He that cometh, R. V.) after me is preferred (is come, hath come to be, *gegonen*) before me,* whose shoe's latchet I am not worthy to unloose. .

These things were done in Bethabera (Bethany, R. V.)†beyond Jordan, where John was baptizing.

And all the people that (when they, R. V.) heard him, and the publicans, justified God, being (having been, R. V.) baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against (within, *mar*,) themselves (rejected for themselves the counsel of God, R. V.), being (having been, R. V.) not baptized of him.

Jesus was baptized Jan. 6th, A. D. 27. Immediately afterwards He was led into the wilderness to be tempted. He was there forty days. The going and coming probably occupied four or five days more. It was about Feb. 20th when He returned to Bethania. This return was on Friday. On the day before, Thursday, occurred John's interview with the Deputation from the Sanhedrim. On Saturday, the Jewish Sabbath, Jesus was introduced by John, to men, and obtained His first disciples. On the day following, the first day of the week, Jesus returned to Galilee. And on the Wednesday

[*R. V. omits "is preferred before me." The Grk. for this phrase, and for "He it is," is wanting in Cod. Sin. and Vat. It is bracketed by Lachmann, and omitted by Tischendorf, and Alford, but retained by Godet, Meyer and Lange. Lange remarks, that the Johannan style is in favor of, "He it is," and Cod. A. &c., and the like expression in vs. 15, are in favor of both.]

[†The authorities are decisive for Bethany, or Bethania.]

succeeding, Jesus, at Cana in Galilee wrought His first miracle.

These facts in their order will now occupy our attention. John the Evangelist preceeds their mention by his preface. The first part of it, which we have already examined, introduces us to Jesus, as The Word, existing in the measureless depths of eternity. When He came to earth, He came to His own inheritance. But the authorities would not, says John, bring Him with rejoicing into His palace, the Temple. Nor would they receive Him in the name of their nation, as their Divine King. They virtually rejected Him, when they, by their official action, formally rejected John. And this rejection, which involved their national destruction, though it could not defeat the object of His mission, changed its direction, and the character also of faith. Faith ceased to be a collective and national heritage. It became from that time purely personal, sporadic, and a privilege open to any human being. *Hoi idioi*, His own people would not welcome (*paralabon*) Him, but (*de*) to as many (*hosoi*) as received (*elabon*) Him, those believing, He gave the authority to become, by the actual imparting of life from Himself—the meaning of the root-verb, *tiktoo*—the children, (*tekna*) of God. These are begotten (*gennao*), not by human factors as in the present creation, but *ek Theou from God*—the *ek* pointing out the originating cause. The life, hence, which they receive is free from all material elements. And this Divine imparting of life to the receiving faith is in and through the Word become flesh. Receiving

Him, the Son of God, by faith, they receive the right to become sons of God by the Divine imparting of life. And this life they receive from Him.

This Word become flesh pitched His tent in the midst of men, and manifested His glory as the Only-Begotten from the Father. It was beheld. He was seen to be full of grace and truth, which came through Him who was the Revelator and Explainer of the Father (*ex-eegeesato expounded*, Him).

The preface prepares the way for the statement that John Baptist, who came for that purpose, was constantly giving testimonies concerning Him; and these remain permanently established, and ever fresh—"bears witness." Those given before Jesus' baptism we have studied. We come now to those given after that baptism. These he emphasized still more strongly, and enlarged. Repeatedly, during the forty days that Jesus was absent, John, with all the energy, confidence and solemnity of his mission, cried out aloud (*krazoo*) before the crowd, and in express and striking terms: "This is He of whom I said, &c." When? From the very first. What? "He, coming after me, *gegonen* (perfect) *was before*, preceeded me. How? *Hote because, een He existed, prootos mou, my First*. The particle, *hoti*, founds the previous proposition upon the next following one. He preceded me because He existed first in relation to me, and first absolutely. He was eternally existent.

While John Baptist was thus daily giving this testimony, Jesus was, elsewhere in the same wilderness, in

conflict with His most formidable foe. His triumph over him as we have seen was complete. He thus showed Himself fully competent for the stupendous work which He had undertaken. With the power and fulness of The Spirit He returned from the field of conflict to Bethania. There, John had summoned the nation to a proper preparation, through true repentance, to receive their Messiah. There, had he baptized thousands, and, some forty days before, Jesus Himself. There, both before and after that event, had he steadily held up before the people His near approach. His rejection or reception must be national; hence, by the national authorities. To this end He must be manifested. For this purpose He now comes to John. And the time had now come when to his general testimony to the essential dignity of His Person, given to the crowd, John must give a special one, to the constituted authorities of the nation.

This testimony was given upon one of the three ever-memorable days. They made upon John, the Evangelist, an ineffaceable impression. They are red-letter days in the history of the Church. On the first of those three days the deputation from the Sanhedrim hear the presence of the long promised Messiah officially announced. On the second He was pointed out by the herald divinely appointed to introduce Him. And on that day He was for the first time seen, and gazed at with rapture by a number, of whom John the Evangelist was one (vs. 14). On the third day He was followed by those who had become the first fruits of His ministry.

That day was the birth-day of living faith in the heart of John the Evangelist and of the others, and of faith in the heart of humanity—no more henceforth to die out until Jesus comes the second time.

The Sanhedrim was the highest court in the Theocracy. It was the guardian of its law and rights, had jurisdiction over all civil and religious matters, and had authority to investigate all religious questions which agitated the public mind. It also had the power to judge a false prophet.* John's extraordinary career it could not ignore. The movement was wide spread, effective, felt deeply in Jerusalem itself, the very heart of the Theocracy. It was the all-absorbing topic of conversation everywhere. There had been no such intense and national excitement since the days of the Maccabees. There had been no more stirring character in all their national history. If his movement did not strengthen, it would, unless defeated, subvert the existing institutions. John's birth gave him a right to be introduced into the priestly office. But he had refused to be a priest—an ominous fact—and hence, had not the priest's right to preach. He had preached however, without asking permission of the constituted authorities. From them he had kept himself wholly apart. He had summoned the nation to repent, for "the kingdom of the Heavens" was approaching, and to prepare the way for the Messiah. His truths were simple and homely, and his doctrines revolutionary. They de-

Mishna, *Sanhred* 115. For the constitution and authority of this body see *The Holy Death, Preliminary Study.*]

manded reality, exposed the worthlessness of forms, and swept Rabbinism and Phariseeism away with a breath. And they so aroused the consciences of multitudes that they were baptized in the Jordan, confessing their sins.

All this, and especially his baptizing, assumed that John was a prophet. Baptism, or its equivalent, was, as we have seen, the Divine indication of the introduction of a new dispensation—an indication that had not been given since the days of Moses.* The Sanhedrim recognized the right of the Messiah, or of His forerunner to administer it. This, the question, "Why then, baptizest thou, &c." shows. John's administration of it, to none but Jews, indicated that they, the chosen people, were unclean, and needed a preparation to fit them to receive the Messiah; and further, that some great, and perhaps, portentous change in existing institutions was impending. And further still, that he was the Messiah, or His forerunner. And the Sanhedrim was also aware that the people regarded John as a prophet, and that while some had the impression that he was the prophet foretold by Moses, (Deut. xviii, 18), others were asking the question, "Is not this the Christ?"

The heads of the nation—the Jews† in Jerusalem—were alarmed. They determined to send a deputa-

[*See pg. 181-182.]

†This phrase, found in the Synoptists only seven times, is used by John seventy times in his Gospel. They wrote before the destruction of Jerusalem, and used the term as a national designation. He wrote after the separation of the church from the synagogue (Acts, xix, 8, 9), and in every place, except in iii, 1. iv, 22, xviii, 33, where he uses it in its historical sense, he used it as a designation of the nation when, and as animated by hostility to Jesus,]

tion with full authority to investigate. Nor was this determination wholly disinterested. Pharisees and lawyers, both, had refused to be baptized (Lk. vii, 30). Pharisees and Sadducees, both, were still smarting under his word, "offspring of vipers, &c." This rankling sore gave energy to their purpose. The investigation was most important, and required delicate handling. Men, able, wise, distinguished, zealous for the law, and alive to the interests of the Theocracy were, we may be sure, appointed. They were sent from, and some of them were, Pharisees. Others, out of respect to John's priestly birth, were priests, *i. e.*, descendants from Aaron, and Levites, *i. e.*, descendants from Levi. The latter belonged to the Temple-police, and had the legal power to arrest John, and bring him before the Sanhedrim. This was the first official notice of the movement. They reached Bethania about the time of Jesus' return from his conflict.* They heard John addressing the people. They saw the awe-struck, and eagerly listening crowd. They witnessed the baptizing. They may have heard of the baptism of Jesus. Never had they witnessed such a scene. The rugged aspects of nature, the hushed crowds, the solemn rite of baptizing in the sacred flowing stream, the directness, wisdom, and force of John's words, the transparent purity and simplicity of his life, and the changed life of his followers, all made

[*This conclusion we reach from (a), the fact that John would not have pointed out Jesus as "the Lamb of God" before His baptism; from (b), the fact that the close connection of the days spoken of in Jn. I, require the baptism to have preceeded them; and (c), from the fact that Jesus went directly from Bethania into Galilee.]

upon the deputation a profound impression. The place seemed holy ground. The very atmosphere seemed to partake of the sanctities of the scene.

They sought an interview. They delivered their credentials. John recognized their official character. They knew that he was John, the son of Zachariah, and a priest by birth. But *what* he regarded himself, this they wished to learn from his own lips. "Who art thou?" was their first question, that is, "What expected personage?" This question was tentative. The writer, who evidently was a witness of the interview, tells us that John's answer was ready, frank, and specific. The iteration shows how strong was the emphasis which John placed upon his words. "And he confessed," promptly and heartily, "and he denied not," did not for a moment yield to any temptation to conceal the truth, "and," *kai* (not, "but," as in the E. V.), "confessed *hoti ouk eimi ego ho Christos, I am not* (implying that he knew who was) *the Christ*."

This answer surprised them. They, evidently, had expected him to say that he was. They then demanded of him, officially, "What then?" And the form of the question, the neuter *ti*, betrays their impatience. "Art thou Elijah?" This question implies that, acting as he did, he must be, since not the Messiah, Elijah, the herald, according to prophecy, of the Messiah, (Mal. iv, 5), who was, according to the common opinion, to remain hidden until consecrated and pointed out by him.* "No," said he. And this positive denial must be de-

[*Justin Martyr's *dialogue* with Trypho, the Jew.]

cisive as to his being Elijah, in any sense. "Art thou," said they, "the (*ho*) prophet?" That is, the one, other than Elijah, who, according to general expectation, will precede the Messiah. Some confounded him with (Jn. vi, 14), others distinguished him from (Jn. vii, 40, 41) the Messiah. Whether the question referred to Jeremiah (Matt. xvi, 14; Lk. ix, 19, Macc. ii, 7, xvi, 13), or to some other prophet (Mk. vi, 14), it had in view the expectation based on Deut. xviii, 18, the promised prophet like Moses, whom the Lord would raise up.* It virtually was, "art thou one or the other of these ancient personages?"† Again, John answered, "No."

These questions exhausted the commonly received suppositions. Then the deputation put a question which forced John from his negative position. "Who," *i. e.*, what personage, "art thou? What do you say of yourself? We ask that we may give an answer to them that sent us." John saw the drift and bearing of the question. For his answer he quoted and applied to himself a prophecy, through Isaiah (xl, 3), which was at once an explanation of, and an authority for his mission. The prophetic word speaks of the Messianic appearance

[*The "Assumption of Moses" was written by a Jew sometime after the death of Herod, the Great (Schurer, *Lehrbuch*, pg. 540, *Stud. and Krit.* 868). This book gives a vivid picture of the spiritual condition of the Jews in the time of Jesus. In it is announced the coming of a "supreme messenger, whose hands shall be filled." And it calls Moses only, by that name. This one is to be the final prophet, a Moses. *Godet*. It is possible that the idea in this book was the idea in the mind of the deputation when they put the question, Art thou the prophet?

[†After Pentecost the Spirit-taught church saw that Moses, in Deut. xviii, 18, referred to Christ Acts iii, 22, vii, 40. But this was not the current Messianic expectation of the people,

of Jehovah: a mysterious voice is heard crying in the wilderness; "Jehovah is about to appear. Prepare in your hearts a welcome for Him, worthy of Him." Thus John says, "I am not, personally, any expected personage;" "but," keeping himself out of view, "I am only that prophesied Voice crying in the wilderness, Make straight the way of the Lord. I am nothing. He is everything. The testimony concerning Him is the one utterance of my voice.* This is enough for me to tell you. From this fact your own knowledge of the prophecies should show you that the Messiah will soon appear."

This question had been put to elicit information as the foundation for the next question. But John's answer, in view of his denials, puzzled and perplexed the deputation. They were familiar with the prophecies commonly applied to the Messiah, and with the current interpretation of them. They, perhaps, like the Jews of later days, held the fancy of two Messiahs; one to spring from the house of Joseph, to appear in Galilee, and to be slain by Gog and Magog—his death being a sacrifice for the sins of Jeroboam; and the other, to spring from the house of David, to live and reign. This fancy grew up from the perception of the twofold prophetic delineation of a suffering and yet reigning Messiah, coupled with, (a), their abhorrence of the idea of the reigning Christ being the victim of such awful sufferings, and with, (b), their inability, or unwilling-

[*This self-application of that prophecy is the foundation of the Synoptists' application of it to him.]

ness to accept the idea of two distinct advents of one and the same Messiah (Jn. xii, 34, Acts iii, 17, 18-21). They expected but one coming of the reigning Messiah. And they took it for granted that His reception by the nation would be a hearty one. They were Pharisees. They regarded themselves as the conservators of established institutions, and were bitterly hostile to all innovations. They conceded the right to the expected Messiah, perhaps also to His forerunner, to introduce changes in the theocratic ritual. But they felt, as did the nation, that until the prophet like Moses arose, or the Messiah, as the founder of a new dispensation, appeared, no one could introduce any new rite. This, certainly, John had done. His call to national repentance, and to national baptism, implying as these did that the nation was unclean, was a startling innovation. Their misgivings, fears, and suspicions were aroused to the highest degree. They expected, as did the nation, a great national lustration to inaugurate the Messianic kingdom. The baptism, hence, with its symbolic significance, could be only the act of the Messiah, or of His forerunner. They regarded Isaiah's prophecy which John did quote, and Malachi's prophecy (iv, 5, 6) which he did not quote, as belonging to the same time and person. That time, just before the appearance of the Messiah; that person, Elijah, come to introduce Him. Had John declared himself either of these they would simply have demanded his credentials, and said nothing about his baptism. But when he denied that he was the Messiah, Elijah, or the prophet, ignored one of the

two prophecies which the Jews united, and declared that the other, "the Voice, &c." was fulfilled in himself they could not make his statements harmonize in themselves, or with their views. And hence they could not see that John had the slightest authority to baptize. In their view—wrong, because based upon a wrong interpretation—he could not be the "Voice." He had the right to baptize only on the supposition that he was one of the three personages. He declared that he was neither the one nor the other. They, hence, put to him officially, the question which they had a right to put, "Why baptizest thou, then?"

This was the very pith and point of their whole inquiry. They challenged John's right to baptize at all. This was the issue. John's answer must meet it fairly, fully, honestly. Besides, it was an official investigation. John could not, had he been so disposed, evade the point by any subterfuge, or trick of words. And his fearlessness and honesty forbid that he would seek to evade the point. Further, the dignity and solemnity of his reply shut out all idea of his seeking to evade the issue by representing his baptism as an insignificant and inoffensive solemnity, or as important only as the precursor of a higher baptism. John could never think little of that baptism to which Jesus had submitted. The point of the answer, then, cannot be in the contrast between his water-and Jesus' Spirit-baptism. Nor can the emphasis be on *en hudati, with water, i. e., only with water*. These words, in that case, must have been at the beginning of the sentence. The emphasis

of word is on *I baptize*, &c., and of idea is on *in the midst of you He stands* (*mesoo humoon esteecken*). This word shows that Jesus, then on the ground, had come out from the place of temptation, and also from the seclusion of private life, and was about to act publicly. You do not know Him. But I do. This is the Person, now actually present, of whom I have so constantly spoken. He, coming after me, is preferred before me. He is my First. His shoe-latchet I am not worthy to unloose. He that sent me to baptize with water, gave me a sign by which I would know this One when He was baptized. It is because of my connection with Him that I baptize. My baptizing is authorized, and it is significant." This we see in what he said the next day: "that He should be made manifest to Israel; therefore am I come baptizing with water."

This answer did not satisfy the deputation. It did not remove the difficulty from their minds. They asked no further question. They condemned him out of his own mouth. They could not call him an imposter. This, his grand character, built up of spotless purity and simplicity, of heroic integrity and noble intrepidity, and of fearless denunciation of wrong, forbade. But they could, they thought, adjudge him to be a self-deluded man, who had no divine warrant to baptize, and whose mission was a self-engendered one. Such seems to have been their report to the Sanhedrim. The heads of the nation had, for a season, been willing to rejoice in his light (Jn. v, 35). But now both the man and his work were condemned (Matt. xxi, 25-27). Having thus "re-

jected God's counsel against themselves," they would not accept baptism at John's hands, nor his testimony to Jesus. Indifference ripened into malignity. To discredit Him with the people, they said he had a demon (Matt. xxi, 32; Mk. xi, 30, Lk. vii, 30, 33). And they determined, it seems, to get him, as soon as they could, out of the way.

This decision caused the failure of one part of John's mission. The people at large still regarded him as a prophet. Crowds still came to his preaching. Many were still moved to accept his baptism. But the crowds that followed the Pharisees ceased attending. John made ready individuals, but not the people, "prepared for the Lord." The heads of the nation did not accept him. He did not effect the national repentance, nor "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just." This purpose (Lk. i, 17) never was accomplished. From that time, John's mission to the nation, as such, was a failure.

And it is this fact, with all the tremendous consequences involved in it, that leads the historian to say, "these things were done in Bethania beyond Jordan, where John was baptizing." The place is in itself of no geographical or historical importance. Nor does the writer mention it because associated, as it is, with, to us, the transcendently important fact that there Jesus was baptized, anointed, assured of His Divine Sonship, and first introduced to man, and that there faith in Him was first born in the heart of humanity. In the writer's mind it was associated with the scene which we have just been studying. That scene Jesus Himself recalled to the Jews: "Ye sent unto John, and he bore

witness unto the truth" (Jn. v. 33). The official character of that testimony, the reception it met with from the deputation, the decision of the Sanhedrim, apparently based upon their report, and the fate-ful, far-reaching consequences resulting from that decision made this a moment of extraordinary gravity. It was an epoch in the history of the nation. From that time, place, and interview began that unbelief and rejection of John, involving in it also the rejection of Jesus, which resulted in the destruction of Jerusalem, the downfall of the Theocracy, and the setting aside, for centuries, of Israel as the channel of blessing to man.

SECTION XVII.

JOHN BAPTIST'S SECOND PUBLIC SPECIAL TESTIMONY TO JESUS.

Place: Bethania, in Peræa.

Time: The day following his first public, special testimony. Feb. A. D. 26.

Persons: The crowd present.

John i, 29-34.

The next day, *the Jewish Sabbath*, John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away (*ho airoon, who is taking away*) the sin of the world! This is He of whom I said, after me cometh a Man which is preferred (is become, R. V.) before me; for He was before me. And I knew Him not; but that He should be made manifest to Israel, therefore am I come (for this cause I came, R. V.) baptizing with water. And John bare record (witness, R. V.), saying, I saw (have beheld, *tetheami*, R. V.) The Spirit descending from heaven like a dove (as a dove out of heaven, R. V.), and it (He) abode upon Him.

And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see The Spirit descending and remaining (abiding, *menou*) upon Him. the same is He which baptizeth with the Holy Spirit. And I saw (have seen, *ooraka*, R. V.), and bare record (have borne witness, *memartureeka*, R. V.) that this is the Son of God.

This and the preceding testimony were given in the same place, but to a different company and for a different end. That was to a deputation from the Sanhedrim, was probably in private, was negative, and was given without pointing out Jesus, then present, to them. This was positive, was given to the crowd, and was begun by pointing out Jesus to it. John had prepared the way for Him, had constantly testified concerning Him, had baptized Him, had been divinely made acquainted with the constitution of His Person, and the two-fold aspects of the one object of His mission, and was to introduce Him to man. On the previous day he had been restrained, inwardly, from doing this. The time had now arrived. John seeth Jesus coming to him. Instantly, in rapt admiration which almost reaches to an ecstasy, and with the unfaltering assurance of the knowledge of an established fact, he introduces Him with a word, mysterious but most weighty: "Behold the Lamb of God which taketh away the sin of the world!"

Having made this startling announcement, he goes on to tell how he knew Him to be such. (a), He had constantly borne testimony to the coming One, that He should baptize with the Holy Spirit; (b), that He was to be made manifest to Israel, and because of this, he (John)

had come baptizing with water; (c), that He who had sent him to baptize, had given him a sign by which he would know the Person, to him personally unknown, to be the appointed One, namely, his seeing The Spirit descending, in bodily shape like a dove, out of Heaven, and abiding upon Him; (d) that he had witnessed that sight, and now again, as he had before, he witnessed that this is the Son of God.

Analyzing this testimony we see that two facts, "the anointing," and "the Sonship," relate to Jesus' Person; and the rest of it to His mission: (1), His mission, as the Messiah, to His own people,—“manifest to Israel;” and (2), His mission, as Saviour to the world, “Lamb of God,” &c.; and that His anointing with The Spirit belongs to Him in both these characters. And when we compare John's testimony given before, with that given after Jesus' baptism, we see how marked the change in its direction, and also his advance in knowledge. Before, it was, “the Messiah is coming.” After, “He is here.” Before, he announced the near approach of “the kingdom of the Heavens,” summoned the nation to repentance and preparation to welcome their king, and only spake of Jesus in His relation, nationally, to the Jews. After, though he mentions that Jesus should be “made manifest to Israel,” yet the other facts are no longer prominently mentioned. Indeed his first word on this day, “Behold &c.,” shows that he already anticipated his own rejection, the failure of his mission, as related to the nation, Jesus' consequent rejection by it, and His becoming, hence, the Sacrifice for “the sin of the world.”

In this testimony John announces Jesus as the Son of God in the profoundest sense: "I (myself) have seen and bear witness that this is The Son of God." And he tells us how he became acquainted with this astounding fact. He knew, and had constantly declared, that a Man was coming after him who was immeasurably greater than himself, for he was his first. While giving that testimony he was conscious, (a), that he did not know Him personally, and (b), that this One was, and that he was to point Him out as, the Messiah. Pointing to Him, now present he said, "This is He of whom I have testified:" "This is the Lamb of God:" "This is the Son of God." How, being personally unacquainted with, could he identify Him? He tells us. *Ho pemp-sas, He sending, i.e., The One* giving him his commission, told him, how. This commission embraced these particulars: (a), to announce the coming of the Messiah (b), to, in order that He should be made manifest to Israel, preach and baptize, and (c), to point Him out when He appeared. And that he might not be mistaken, the One giving him this commission gave him a divine sign by which he might know infallibly the Man as the Messiah. The sign was, the one, whosoever he might be, on whom—*eph' hon an*, indicating the largest possibility—he should see* The Spirit descending and abiding, was the One who would baptize with the Holy Spirit. This

[**Eidoo*. This verb may signify (a), discern mentally, (b), see with the bodily eye. John's use of it indicate that when the information was given he was not specially informed in which of these two ways the sign would be made known to him.]

sight he had actually witnessed. "I saw* The Spirit descending from heaven like a dove, and it abode upon Him."

Thus John knew that this One, the One whom he had baptized, was the Anointed, the Anointer, and the Son of God. And these facts he was ready, as soon as Jesus presented Himself, to make known to men.

This, he now did. We last saw Jesus on the battle field, the mighty Conqueror, ministered to by angels. While the deputation to John was on its way from Jerusalem, He was on His way from the "exceeding high mountain." He seems to have reached Bethania on the day John gave his testimony to the deputation. And on this day, as He came to John, he pointed Him out, as possessing all the characteristics we have just been studying. But the "This is the Lamb of God who taketh away the sin of the world," he gives as the first, the fundamental fact in His Messianic history. This word in John's mouth is most remarkable, the fact it gives most astounding, and the designation, "Lamb," such as to have any significance with them, must be intelligible to his hearers. What to them, what to him, was its import? And whence obtained he the fact?

John spake these words not in the light of, but previously to, the teaching of Jesus and of His apostles. We cannot then, in a historical study, avail ourselves of that light. The only human source from which John could obtain the fact was the Hebrew Scriptures. Let us see

[**Theaomai*. This verb signifies "to see with the physical eye". And John's use of it here, instead of *eidoo* shows that the phenomenon was visible. And the history of it given in the Synoptists is that of an occurrence in the external world. See pgs. 202-205.]

what light these, and an analysis of John's words themselves will give. The writer heard, and surely gives us accurately, the words. The article, *ho, the*, points out some designated, known and expected Lamb. The genitive, *tou Theou, of God*, (genitive of possession) declares that this Lamb belonged to, and was provided, appointed, and given by God. The verb, *aireoo*, points out the profoundly significant, and the use of the present participle, the continuous, character of the act. The verb means "lift off, and away, a burden from another"—*ho airoon, who is lifting away*. What? *Teen amartian tou kosmou, the sin of, i. e., belonging to, the cosmos*. But the nature of sin is such that he could not remove the burden of sin, *i. e.*, it itself, as well as its guilt and punishment, from off the cosmos on which it presses, unless He transferred it to Himself, and carried it away by expiation.

And what is the import of the word "sin" in John's mouth? It could not be sin in the mass, including all the sins of all the sinners on earth. For no such universalistic conception of the word is found in Hebrew writers. Nor could it be the substitutionary expiation for "the sins of men." John, doubtless, knew the word which the angel spake to Joseph, "save His people from their sins." If so, he knew that the "His people" there are the Jews—so all scholarly exegesis is agreed—and that the salvation is from "sins." He was intimately familiar with the prophecies. On the previous day he had quoted one from Isaiah as fulfilled in himself. Doubtless he now had before his mind the one which

declares that on the "My Servant" the Lord laid our iniquities, and that He, when led as a lamb to the slaughter, expiated them. And here, doubtless, he got this designation which he gave Jesus, "Lamb of God."* That prophecy relates to "sins of people." But John speaks not of sins, and their expiation, nor of salvation from them, nor of faith. The two propositions are (a), "the Lamb of God," and (b), "He taketh away the sin of the world." It is the genitive of possession, the sin belonging to, and lying as an oppression upon, the cosmos—the term including earth and its inhabitants: "cursed is the ground, for thy sake." John, manifestly, did not, as many do, tear man and his earth apart. He recognized them as being parts of one whole, and both being under the oppression of sin. It was the apostacy of humanity in its profound unity, the race-sin, introduced by Adam's fall, which had caused the withdrawal of "the kingdom of the Heavens," and which had brought in the curse upon the cosmos. It was the root of the sins of men. And—in the order of thought—before these could be expiated, the word-seed be sown in the cosmos, or salvation be possible for individuals, this sin lying on earth and man must be taken away by the Lamb of God. Jesus is introduced to our notice as the Saviour of the cosmos before He is introduced as the Saviour of men. To Him John's word pointed as the One who would by His own piacular sufferings and

[*Jewish interpreters previous to the coming of Jesus universally applied Is. liii, to the Messiah. Eisenmerger, *Entdeckte Judenth* ii, Th. pg. 753, Lucke, 1 pg. 406; Wunsche, *die Leiden des Messias*, 1870, pg. 557.]

death remove the curse from off the cosmos and the race. And John's statement, thus understood, shows his recognition of Jesus' relation to the cosmos, and is in harmony with Jesus' word, "God so loved the "*kosmos*" that He gave His only-begotten Son *hina* in order that whosoever of its inhabitants that believeth &c.," and with Paul's statement, "God was in Christ reconciling the "*kosmos*" to Himself, &c.," with John's word, "He is a propitiation for the whole "*kosmos*;" and leaves untouched in all their grand significant fulness those glorious prophecies which hold up before us the Messiah as the substitution for His believing people, expiating their sins by His own sufferings and death.

And how came this magnificent conception to John? It could not have come from any word of Jesus, so far as the record shows, nor from a study of His work, for upon it He had not yet entered. John's statement shows that he foresaw Jesus' sufferings and death as an expiation for sin, as well as a substitutionary atonement for those who would believe in Him. This was an idea far from Jewish Messianic thinking (Jn. x, 34, 32, 33). And glimpses, only, of it were perceived by such men as Zachariah and Simeon. The idea of Jesus' death might have come to John through his being aware of his own rejection, which involved the rejection of Jesus. And the idea of Jesus' substitutionary character surely came to him from his profound acquaintance with the prophecies, from his being filled with The Spirit by whom they were penned, and from his knowledge of the typically substitutionary character of the Levitical sacrifices,

But all this is not sufficient to account for the fact. He was a Jew. His labors were confined to the Jews. All his words hitherto spoken concerning Jesus had respect to His relation to the Jews. He had thus far contemplated only the people of Israel. And here is a statement which far surpassed his ordinary range of vision. It was to him a new truth, and one that could have come to him only by an inward revelation, given to him, perhaps, when he baptized Jesus, or at that very time as he saw Jesus coming to him. Certainly by such a revelation was he informed of the sign by which he should, with infallible certainty, know who was the Messiah;—"He that sent me said," &c. vs. 33. And there is no difficulty in believing that in the same way he was taught clearly to see, and enabled fully to grasp, and fearlessly to enunciate that fundamental and magnificent fact: "Jesus is the Lamb of God taking away the sin of the world."

Thus was Jesus introduced to the attention and confidence of men, as the sin-bearing Lamb, and as the Son of God. Thus clearly enunciated were His two-fold mission to Israel and to the world, His full authority to act, and the manner in, and power by which He would carry on His work. The links are perfect, and fairly joined to each other. The chain which united Him to the God of Heaven is complete. The testimony to Him as the Messiah is absolutely faultless. None can doubt it, unless insensible to any testimony however unimpeachable and conclusive. The words when first spoken, must have made upon all conditions a deep impression.

And, though forgotten by the crowd, they were seed-thoughts dropped into receptive hearts which on the next day began to grow. And this was the birth, in the heart of humanity, of faith in Jesus, as the Son of God and Saviour of the world.

SECTION XVIII.

JESUS' FIRST DISCIPLES ARE GATHERED TO HIM.

Instrumentality: John's third testimony to Jesus.

Place: Bethania, in Peræa.

Time: Feb. A. D. 27, the day following that on which the incident mentioned in the last section occurred.

John i, 35-42, 43-52.

Again the next day after, John stood (was standing, R. V.) and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith unto them, What seek ye?

They said unto Him, Rabbi, which is to say being interpreted (*into Greek, didaskalos*, Teacher) Master, where (inhabitest Thou, R. V.) dwellest Thou?

He saith unto them, Come, and see (come, and ye shall see, R. V.).

They came (therefore, R. V.) and saw where He dwelt, (abode, R. V.) and abode with Him that day: it was about the tenth hour.

One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah; which is, being interpreted,

the Christ or Anointed. And he brought him to Jesus.

And when Jesus beheld (looked upon, R. V.) him, He said, Thou art Simon the son of Jona (John, R. V.): thou shalt be called Cephas: which is, by interpretation, a stone (*Petros*, Peter).

The day following Jesus would (was minded to, R. V.) go forth into Galilee, and findeth Philip, and saith unto him, Follow Me.

Now Philip was of (from, R. V.) Bethsaida, (of, R. V.) the city of Andrew and Peter.

Philip findeth Nathaniel, and saith unto him, We have found Him of whom Moses in the law and prophets did write, Jesus of Nazareth, the son of Joseph.

And Nathaniel said unto him, Can there any good thing come out of (be in, *einai*) Nazareth?

Philip saith unto him, Come and see.

Jesus saw Nathaniel coming to Him, and saith of Him, Behold an Israelite indeed, in whom is no guile.

Nathaniel saith unto Him, whence knowest Thou me?

Jesus saith unto him, before that Philip called thee, when thou wast under the fig-tree, I saw thee.

Nathaniel answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the (R. V. omits the) King of Israel.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And He said unto him, Verily, Verily, I say unto you, Hereafter, (*ap' arti*, from now) ye shall see (the, *ton*) heaven open and the angels of God ascending and descending upon the Son of Man.

On the preceeding day when John saw Jesus, He was coming to him. It was his mission to introduce Him to men. That day was the time for that, and to

him He then went for that purpose. That purpose John had then fulfilled. But his delight was to keep steadily pointing to Jesus. He had eyes for Him alone. This day he was again on the eager lookout for Him. He was standing, perhaps at the place where he was accustomed to address the crowds, with two *ek toon mathetoon*, from the number of *his disciples*—the *ek* indicates that some or many of his disciples were on the ground. He sees Jesus walking. He is not coming to, apparently is taking no notice of, him. This does not disturb John. He rejoiced greatly “at seeing Him. His joy was full” at introducing Him. Nothing would delight him more than His increasing by his own decreasing. He saw the impression made upon, the expectation aroused within, these two disciples by his remarks on, doubtless, the preceding day. Not improbably, they were among John’s earliest and most trusted and confidential disciples. He was aware of their strong attachment to himself. And it shows how completely he was occupied with Jesus, that he would speak the word designed to detach them from himself and attach them to Jesus. And that word was not one of command, driving them away, but a word holding up Jesus before them. He does not add, “that taketh away, &c.” For he had already said this. But he holds Him up simply as “the Lamb of God,” leaving their minds free to think of Him as such, for any and all the purposes of God to be accomplished by Him as The Lamb. The phrase, here, is an exclamation of delight at seeing Him. And it is also a suggestive word to

the two—so behold as to follow, and so follow as to be all the time beholding Him.

They were young men. They saw that the One pointed out was also a young man. He was in the very prime of life. His step was elastic and firm. His appearance was most attractive. The dignity forbade all familiarity. The gentleness was winsome. The serenity told out the secret of a stainless soul. They knew that He had been baptized of John. But they knew not that He had just returned from a most tremendous conflict—the chiefest of all the decisive battles of the world—and that there He had been the first and only One who had triumphantly defeated the foe of God and of man. They, like all of John's disciples, had heard of the near approach of the expected One who would fulfill all their true Messianic hopes. Thus had desires to welcome Him been awakened and cherished in their hearts. Now, when pointed out to them, they accepted John's testimonies concerning Him. Through these faith in Him is born in their hearts. At once they find themselves drawn by the marvellous attractions of His Person. The longings to commune with Him, manifested and pointed out, become irrepressible. They would become His followers. They see, they act upon John's intention, so delicately given. They followed Him with eager expectation and reverence profound. That step was the turning point of their life. That day was the decisive and happy day when faith in Him became a living power in their souls, and fruitful in blessing to others.

They wanted to speak to, learn, study from, Him. But the sense of His exalted character awed and restrained them. They dared not venture to speak first. Unexpectedly their desires were gratified. Jesus turned and saw them following Him. He knew why. But He would draw from themselves their motive and object. To bring these out—a fact seen in the *ti, what?*—He put that concise and profound question, which has in it such a depth of meaning, “What seek ye?”

The question, sudden, unexpected, embarrassed them. “Where, Rabbi, do you dwell—*menoo*, abide, either (a), permanently, or, (b), most probably, lodge (Lk. xix, 5) here in the wilderness? The title is far below any which they had heard given Jesus by John. In their confusion, perhaps, they did not recall those; or they may have been afraid to use them, or, it may have been a delicate way of expressing their desires to become His disciples. And the question about His abode is an intimation that they sought, not something from Him, but Himself, and would like to see Him in His dwelling place.

“Come now” (*erchesthe*, imper. pres.) said Jesus, “and see.” Their fears were relieved. They went with Him. They saw where He abode. It was probably, one of the temporary booths of wattled boughs, covered with cloth, constructed by those congregated there to John’s ministry. It was 4 P. M.—Jewish computation—when they went. They abode with Jesus the rest of that day. The conversation is not given. But the impression made upon them was ineffaceable. From that day those two young men were bound to Jesus with the strongest bands, and forever.

One of these two young men was Andrew. He is here spoken of as the brother of the distinguished Simon Peter, a person treated from the first as a most important personage, and whose name now for the first time appears in the narrative. And this circumstance shows that this Gospel was not written until after all the facts related in it had occurred, and were well-known to its first readers. Andrew now first appears prominently, (Jn. xii, 22) before us as a pioneer and mediator. At once his faith becomes fruitful. He begins to testify to others, and is the first man, after John Baptist, who became the medium of union between other hearts and Jesus. He seems to have influenced the movement of John. And now, as the shades of night are falling, he, with truest brotherly love, starts out from Jesus' abode to find his own brother, Simon. Having, with Andrew and other Galileans, gone there from Bethsaida to hear the Baptist preach, and to prepare for the coming of the Messiah, Simon was on the ground. He found him. With deep exultation of spirit he sounded the joyful word, "*euree-kamen.*" Our search is ended. Our longings are satisfied. Our hopes are fulfilled. The Messiah is come. He is here. And on that same evening he led him—the artist *eegagen* expresses the rapidity with which this act followed the finding—to Jesus, and introduced him to Him. And, once in His presence, Simon was held fast by bonds which he did not wish to sever. Jesus *emblepsas autoo* (emphatic) *looking upon him fixedly*, with that penetrative glance which went to the very center of his be-

ing, and with that infallible discernment which soon after in the case of Nathaniel, and ever after, showed how thoroughly He knew men, exclaimed, "thou art Simon, a 'hearer,' the son of Jona, (or John)." He saw in him that firmness and decision of character, tireless energy, and organizing power which fitted him, transformed and sanctified by grace, to be a pillar (Gal. ii, 9). He foresaw his position and work in laying the foundation of the Church, as he did among the Jews, in Jerusalem, on Pentecost, and among the Gentiles, in Cæsarea (Acts ii, x). He bestowed upon him a new name, evidence of a change in his life and position (Gen. xvii, 5, xxxii, 28), and in doing it utters His first prophetic word: "thou art Simon the son of Jona"—how Jesus obtained these facts we know not—"thou shalt be called," as he was some months later, "Cephas, (Aramaic, for rock) in Roman, *Petros, a rock*,"—a rock-man, or a man of rock. Thus did Jesus take possession of him, and consecrate him, and all his natural powers to the work to which afterwards He called him. And from that hour to his death, Peter, with a rock-firmness which never gave way but once, and then only for a moment, stood steadfast to Jesus and to his cause.

The other one of these two is nameless. The universal voice of the Church in all ages says that this one was John, the writer of the Fourth Gospel. And unfriendly criticism, almost unanimously, says the same. Even Hilgenfield declares that the unnamed person is, assuredly, John. Like the other great delineators of the life of Jesus (Matt. ix, 9; Mk. xiv, 51, 52; Lk.

xxiv, 18) he indicated here, as always, with delicate modesty, and only by hints, the part he himself acted. He never mentions his own name, nor his brother's, nor even his mother's, even under circumstances of the most affecting interest (xiii, 25; xviii, 15; xix, 25, 26; xx, 2 xxi, 20). But this incident was indelibly stamped upon his memory. More than fifty years later he gives his recollections, with wonderful freshness, for a very old man. The particulars were inwrought into the very fibres of his being. He remembers the very hour. And no wonder. It was the hour of his transition from darkness into the light of God.

He was a younger man than Jesus. He was a son of Zebedee and Salome. He was younger than his brother James, whose name constantly precedes his own, and who, either from age, or from a more distinguished character, takes a higher position,* and who, most probably, was led, that day, by him, to Jesus.

This statement finds its foundation in the words, "he (Andrew) *first* findeth his own brother, and brought him to Jesus." Were it not for the word "own," the phrase would indicate that the two new disciples started in search of Simon, and that Andrew was the first who found him. But John's use of the word "own" indicates, in a most delicate way, that when Andrew started out to find his brother Simon, John also started out to find his own brother James, and that when he brought in his brother he found Andrew and Simon already there.

[*As Andrew is called the brother of Peter, John is called the brother of James, Mk. v. 37, Matt. xvii, 1.]

And the suggestion that James was on that day brought to Jesus, finds support in the fact that the call, given by Jesus, some months later, to the two pairs of brothers, was precisely the same in both cases.

If this suggestion, commonly accepted by scholars, be correct, then the first group of Jesus' disciples, all gathered on that day, consisted of four young men. One of them, Peter, certainly,* and the other three, probably, had a wife. They resided in the same place, were partners in the same business, and were also strong personal friends. Little did they dream on that day what a marvellous destiny was before them.

On the next day, the first day of the week, Jesus willed to go into Galilee. So the aorist *eetheleesen*, *willed*, indicates. It expresses a resolved wish becoming a deliberate purpose. Why go? His own ministry, as we shall see, was divided into two distinct parts. One part was to His own people, the Jews. As their proffered Messiah He must inaugurate His mission in Jerusalem. For He must, and there only could He, be accepted or rejected by the nation, through their heads. The best time to do that was at the Passover, now not far off. Meanwhile He would return to His mother's† family, which had moved to Capernaum (Matt. iv, 13; Jn. ii, 12, comp. Mk. iii, 31), tarry with them, close up the period of His private life, and, in communion with His Father, whose will directed His every step, prepare for the momentous career before Him.

[*Mk. i, 30. Tradition says that her name was Perpetua, and that she suffered martyrdom.]

[†Joseph, probably, was then dead.]

But He desired not to go alone. He would have His new disciples accompany Him. And to the four already gathered, two more were added on this day, one of them by His own active agency. This was Philip. He belonged to Bethsaida, a city on the western shore of Lake Galilee. He was a fellow townsman and intimate acquaintance of the sons of Zebedee and of Jona (vs.44, xii, 12), and was most probably told by Andrew that their hopes were fulfilled, and by him introduced to Jesus (Jn. vi, 8, xii, 21). He was among those Galilæans who had flocked to John's baptism, and seems to have been about starting for home. But he was still on the ground. The characteristics given of him in John (vi, 5-7, xii, 20-22, xiv, 8), and the dull and complicated form of his remarks to Nathaniel,—that Messianic certificate in full form, as Luthardt calls it—shows that he had not the sprightliness, intellectual force, and decision of character of the four already called. He was always striving after ocular demonstration. But he was active, enterprising, ever on the alert, and steady in advancing the object in view. He had not, it seems, when introduced to Jesus, become His disciple. Jesus' heart, however, was on him as one prepared, through John's labors, to become one of His own early followers; and as also possessed of elements of character which fitted him for a place in the apostolate. There he stands invariably at the head of the second group. Jesus would unite him to Himself. And so soon as He decided to go into Galilee He immediately—so the close connection of the two verbs, "willed" and "findeth," in-

dicare—findeth Phillip. The verb implies a previous acquaintance as well as a present seeking. To him first He spoke those words, so full of meaning, so often afterwards spoken, and always instantly effective, “Follow Me.” This was not a call to permanent, but to temporary companionship, on the present journey, and also to the following Him in a holy life. Philip did not grasp the full force of the words, but he promptly accepted the invitation. Faith at once sprang up in his heart, a living and propagating principle. It manifested its life by action. Soon as he knew Jesus, he was eager to communicate his discovery to a dear friend who shared like sympathies and expectations, and with whom, doubtless, he had often talked of the Messianic hopes. And this he did—so the present tense, “findeth,” indicates—on that day, and most probably before Jesus and His company had left Bethania.

That friend was Nathaniel. The name signifies, *gift of God*. This was his proper name. His surname was the patronymic Bartholomew—son of Tolmai, or Ptolomy. The grounds for this statement are, (a), that, his name appears among the apostles in a passage where these are distinguished from disciples (Jn. xxi, 4); (b), that, in the three lists, the name Bartholomew immediately follows Philip, and, in Luke, they are coupled together, as Peter is with Andrew, and James with John (Matt. x; Mk. iii; Lk. vi). He was a Galilæan, of Cana, his residence, perhaps birth-place (Jn. xxi, 2); He, like his devout fellow-countrymen, was there to learn from John, and be, perhaps, baptized of him. He was

studious, thoughtful and devout. His character was simple, truthful and transparent. Philip finds him. He tells him the glad news, "we have found Him." Not however, in the simple style of Andrew's word to Peter, but in an elaborated strain: "Him of whom Moses, in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."*

Nathaniel was surprised. His home was at Cana, only about eight miles from Nazareth. He had never heard of Jesus, and seems not to have known that any of David's family resided in that place. He was also, surely, familiar with the common expectation that the Messiah would come "from the seed of David, and out of the town of Bethlehem (Jn. vii, 42). No wonder he said to Philip, *ti agathon, what good*, on this point, can be in, or come out of, Nazareth? The character of the town and of its citizens was not before him. The question concerned the Messiah. What he could not understand was how He could come from Nazareth. This man, you say, is from that place. He therefore can not be the promised One.

Philip's answer meets his difficulty. He appeals to Jesus' appearance. He knows full well that Nathaniel was one of those honest-hearted men who have only to

[*If *ton apo Naz.* expresses the birth-place, then Philip—not the writer who knew the facts, and simply records what Philip said—made two mistakes. Jesus was not born in Nazareth, nor was Joseph, his father. Nor need we be surprised that, at that early day in Jesus' public life, Philip, who had met Jesus that day for the first time, had not yet learned the history of His birth and parentage. But may he not simply have spoken of Nazareth as the place of Jesus' residence, and of Joseph in the light in which he was commonly regarded? See pg. .]

see, to have every prejudice removed. "Come," said he, "and see" for yourself. But back of that word was his own faith, which kindled, like a glowing fire, all within its reach, and susceptible of its influence.

Nathaniel yielded. Arm in arm, perhaps, they walked to Jesus. He saw them approach. With a glance He searched Nathaniel through, as before he had Simon. He recognized his thorough honest-heartedness, and said aloud *peri auton, concerning him*, "Behold a true Israelite!" And the fulness of meaning in this exclamation demands more than the mere idea, "Behold a true believer!" Philip was such. So were the four other new disciples. But they were not so designated. Does it not point back to the first use of the name Israel? If the reader will compare Gen. xxxii, 24-28 with Hos. xii, 4, he will see that an angel wrestled with Jacob, that Jacob would not let him go until he blest him, that he did not bless him until he had so crippled him that Jacob could only hang helpless on him, that he then had power over the angel and prevailed. And then he received the name Israel, *i. e., conqueror of God*. Is not a true Israelite, then, one who, in utter self-helplessness, holds on to God in wrestling prayer, and lets not go until he prevails? Was not this what Nathaniel had been doing? the lesson he had been learning? Coming forth from the place where he had become a conqueror of God, Jesus points to him as such. And since not by trickery and deceit, but only by genuine heartedness in prayer,* can any one thus overcome,

[**If I regard iniquity in my heart the Lord will not hear me."
Psalmist.]

Jesus added, "in whom is no guile," *i. e.*, one who is thoroughly upright and sincere.

Amazed at this most unexpected delineation of his character by an entire stranger, Nathaniel asked Him, "Whence knowest Thou me?" "Before that Philip called thee," Jesus replied, "when thou wast under the fig-tree I saw thee," *i. e.*, with the natural eye, and with a supernatural look (II Kg. v). The clear implication is, that he, when under the fig-tree, was where Jesus' natural sight could not reach him. But Nathaniel's exclamation shows that there was more than this in Jesus' remark. It affected Nathaniel very deeply. He had sought seclusion under the fig-tree.* Most probably, —judging from Jesus' first word to him—he may have been engaged in wrestling prayer. He thought himself alone with God. He had prevailed, and had left the hidden seclusion when Philip found him. And Jesus' remark, accompanied as it was by His look, shot through Nathaniel's heart the conviction: "this Stranger's eye has penetrated the inmost depths of my being. My soul is laid open to his gaze. He must, somehow, participate in the omniscience of God." He felt himself in the presence of a superior Being, One who had an exceptional and a most intimate relation to God. And this relation, in the view of the Divine light which has penetrated his being, he sees is Sonship. And this Sonship, he sees, is the foundation of Messiahship. In a transport of bliss, at the discovery he has made—

[*The construction of *hupo*, followed by the acc., with the verb of rest, is explained by the fact that, to the local relation there is joined the moral notion of taking refuge, *Godet*.]

counterpart of Thomas' exclamation, years later—he exclaimed, “Rabbi, Thou art the Son of God; Thou art the King of Israel.”

This reply delighted Jesus. It showed Him that Nathaniel possessed that faith in Him which brings the fulness of blessing. He congratulated him, as He afterwards did Peter (Matt. xvi). At once He began to develop and nourish his faith. It had lifted Nathaniel to a great elevation. He was prepared for further disclosures of truth. And Jesus' answer is in the same elevated region: “Thou believest because of My word to thee. Thou shalt see with thy eyes* greater things than these.” What these greater things were, Jesus did not tell him. But, He, addressing, through him, all present, said, “From now on, (*ap arti*) ye shall see Heaven open, and the angels of God ascending and descending upon the Son of Man.”

SECTION XIX.

JESUS' FIRST MIRACLE: TURNING WATER INTO WINE.

Place: Cana in Galilee.

Time: March, A. D. 27, a few days after gathering His first disciples.

Occasion: at a wedding, where wine was needed.

John ii, 1-12.

And the third day there was a marriage in Cana of Galilee; and both Jesus was called (bidden, R. V.), and His disciples, to the marriage.

[*The verb *optomai* used here, in vs. 50, and also in vs. 51, and also in Matt. xxvi, 64 is from the obsolete *optoo*, which is from *ops*, the eye. In Matt. xxvi it surely means natural sight. Does it not mean the same here? If not, why not?

And when they wanted wine (the wine failed, R. V. — *hustereesantos oinou*, wine being wanting), the mother of Jesus saith unto Him, They have no wine (*oinos ouk estin*, wine is not).

And (R. V.) Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come.

His mother saith unto the servants, Whatsoever He saith unto you, do it.

And (Now, R. V.) there was set there six water-pots of water, after the manner of the Jews' purifying, containing two or three firkins (*i. e.* 18 or 27 gallons) apiece.

Jesus saith unto them, Fill the water-pots with water.

And they filled them up to the brim.

And He saith unto them, Draw out now, and bear unto the governor (ruler, R. V.) of the feast.

And they bare it.

And when the ruler of the feast had tasted the water that was made (now become, R. V.) wine, and knew not whence it was, (but the servants which drew (had drawn, R. V.) the water knew); the ruler of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth (every man setteth on first the, R. V.) good wine; and when men have well drunk (drunk freely, R. V.) then that which is worse: thou hast kept the good wine until now.

This beginning of miracles (of His signs, R. V.) did Jesus in Cana of Galilee, and manifested forth His glory; and His (*six young*) disciples believed on (*eis*, in) Him.

After this He went down to Capernaum, He, and His mother, and His brethren (*hoi adelphoi autou*, His brothers), and His *six* disciples.

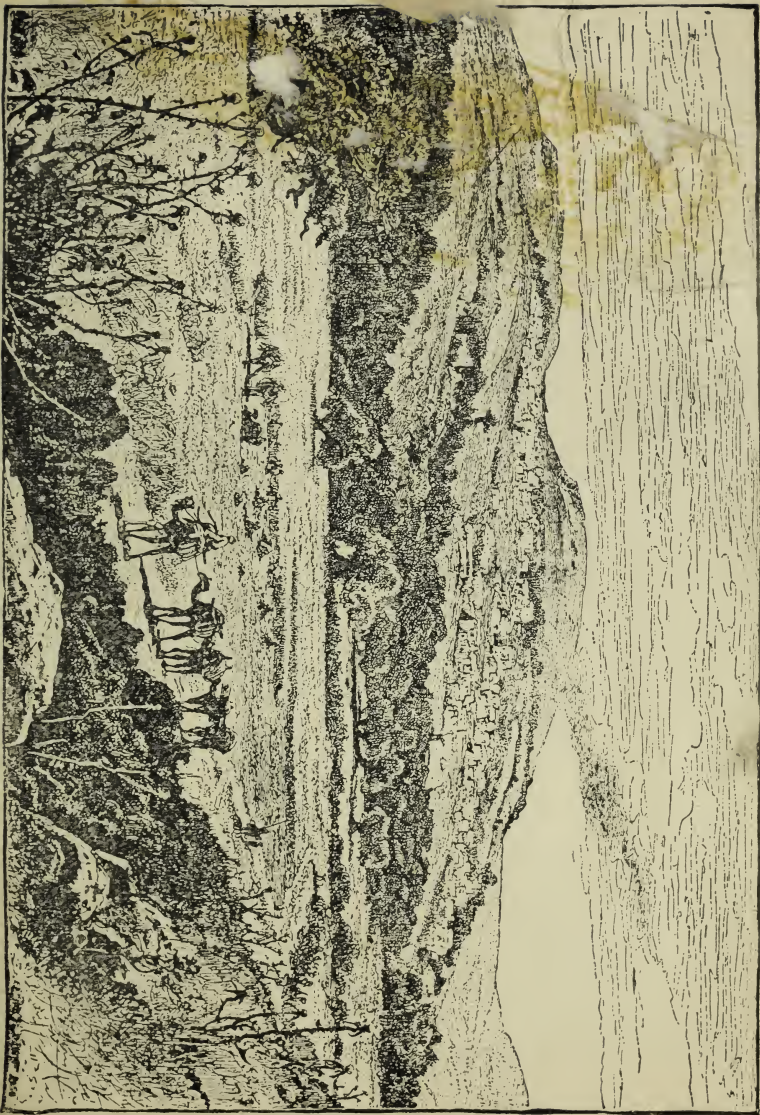
And they continued (abode, R. V.) there, not many days.

We left Jesus, accompanied by His new disciples, on His way from Bethania to Cana. It was an epoch in their lives. The exhilaration of the season relieved the journey of its weariness. The hills rejoiced in their magnificent foliage. The pastures were alive with flocks. The valleys were covered with the growing crops. Springs were everywhere gushing out from the hill-sides, and brooks and rivulets went babbling on their way. And the journey, so pleasant in itself, was made exceedingly enjoyable from the companionship of Jesus.

Arriving at Nazareth, Jesus found an invitation, to a wedding in Cana of Galilee, awaiting Him and His disciples. And the historical past tense, *ekluthen, invited*, suggests that it was sent after the other invitations had been given.

Without any delay, Jesus and His little company proceeded on their way. Cana was distant from Nazareth about four and one half, and from Bethania about fifty-five, miles. On Wednesday, the third day since He left Bethania, He reached Cana. This, the sixth day since John had borne witness to Him before the deputation from the Sanhedrim, was the first day of the wedding. Soon after leaving Nazareth, Cana came into sight. It was a place of no importance, and whose name would long since have passed into oblivion, had it not been for its association with Jesus of Nazareth. It was called Cana of Galilee to distinguish it from Cana in the tribe of Asher, near to Phœnicia, and south-east from Tyre.* It seems most probable that

[*Josh. xix, 28, Robinson, Bib. Res. iii, 657.]



Ketr Kemua of Cava

the modern *Kefr Kenna*, occupies its site.* It was situated on the slope of a hill, whose top commanded the view of the plain of Battauf. The houses stood on terraces rising one above another. The little company passed by or near the great spring around which were planted gardens, and the orchards, which produced the finest fruits in all Palestine. It entered, or passed by the home of Nathaniel, the son of Tolmai, the last one gathered of Jesus' little band. It reached the house of the groom, for there was one of the daughters of Israel to consummate her betrothal by marriage. There, the wedding feast was to be celebrated. And there, they received a hearty welcome.

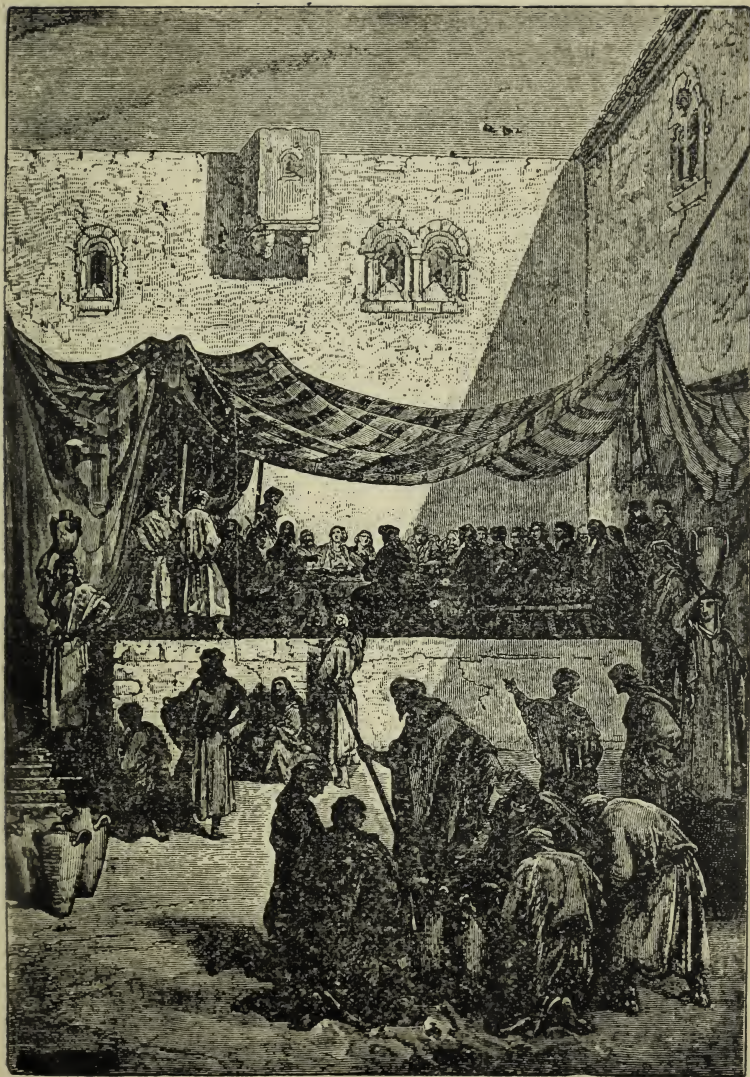
The groom and bride were friends, kinsfolk, perhaps, of Jesus' mother. The Narrative tells not who they were, and the traditions are various and uncertain. One says the parties were Alphæus and Mary, the sister of the Virgin. Another says that the groom was one of their sons. Another says he was Simon of Cana, subsequently an apostle. And another, current among the Mohammedans, is, that he was the future apostle, John. Relationship, perhaps, or friendship only, had led to the invitation to Jesus.

But marriage among the Jews was holy, was held in the highest esteem, awakened thoughts immensely higher than the idea of mere festivity, and was regarded as the crowning day of life, as something very sacred,

[*Pal. Explor. Ex. No. iii; Hepworth Dixon; Smith's Bib. Dict.]

and as a perpetual reminder to the people of the union between Jehovah and Israel. Hence, all Jews regarded the solemnity as worthy of their utmost endeavors to have every thing fitting the occasion. This family—as the indications, a ruler of the feast, servants, and many guests, show—was in good circumstances. Hence, no expense was considered too great to make the occasion all that could be desired. The adornments of the bride and groom must be the very best that their means would allow. The home of the groom, where the wedding and its festivities must be celebrated, must put on its best appearance. Every thing about it must contribute to the gladness of the hour.* And when Jesus and His little company passed into the open court, filled with guests, and then on into the great reception room—a room which was, as were most of the rooms in the better class of houses in Galilee, fifteen feet square, and fifteen feet high—His eye lighted on a scene which must have filled Him with delight. The room was festooned with flowers, and animated with guests—all happy, and all contributing to the general joy. There, He found His brothers (vs.12), and His mother, who was helping the family. There, He appeared in all that attractiveness of character which had made Him so much beloved at His own home. And about to quit the quiet of home for the stormy and toilsome scenes of that life which He must live, He, there, bade good bye to home life with a royal adieu, sanctified and sweet-

[*The reader will find a description of the wedding arrangements on pg.55,70.]



THE MARRIAGE.

ened by His presence and blessing all true marriage, and all true home and social festivities and joys, and there, left on them forever the impress of Divinity.

The time had come for the bridal feast. The guests passed into the brilliantly lighted dining room. They were assigned their places at the triclinia—Jesus occupying a distinguished place. The blessing had been asked. The tables had been served. It was a time of joy. Suddenly consternation seized the groom, and his family. The wine, so the servants told them, had given out, *hustereasantos, had run short*. It may have been because it was too late at night that no more could be obtained. They told their embarrassment to Mary, and she at once told her Son.

Had this been told merely as an item of information, sad to the groom and his family, or as a request for a supply in the usual way, this could have been neither interference nor infringement; for she was His mother. And Jesus could not have been so ungracious, and wanting in filial love, respect and duty, as to repel such a request. His answer shows that it was an appeal for help, and, in an extraordinary way. He had performed no miracle. But His life had been unfolded before her eyes. Long and deeply had she pondered the sayings about Him, given in connection with His birth, and His saying to her when He was twelve years old. She knew that He had deliberately left home to go to Bethania, and knew, perhaps, His object therein. But she could not know of His anointing by The Spirit, His conflict with Satan, nor of His gathering of His six young dis-

ciples. She had therefore no fact upon which to base her expectation of a miracle—except the general one, that He was the Messiah. And Jesus' reply, hence, suggests that her words were intended as a hint that this was a favorable time to inaugurate His mission, by giving a miraculous supply of wine which would give relief to a most embarrassed family.

Her suggestion was met by a reply which, though seemingly, was really neither harsh nor unkind. His term, "Woman," was the same that He used when, amid the agonies of Calvary, He commended her to tender care of the beloved John. It was, besides being an honorable appellative indicating Mary's possession of noble womanly characteristics, a mark of respect and affection. But it sprang out of the consciousness of His higher relation to God. And it was, hence, an intimation that in the sphere in which He was henceforth to act, her, as every other earthly, relationship to Him was subordinated to His higher relationship. She was, henceforth, to be to Him, in His mission, only as a woman. Thus addressing her, He said, "What to Me and to thee?" This phrase*—found sometimes in the classic Greek, and often in the Old Testament suggests, (a), what is it to us, as guests? or, (b), (as in Matt. viii, 29) what is the relation between us that warrants you to prefer your implied request? Not from private, personal motives, but only as The Servant of Jehovah, at His word, and by the power of His Spirit, was He to act.

[**Ti emoi kai soi.* Judg. xi, 12; 2 Sam. xvi, 10; 1 Kg. xvii, 18; 2 Kg. iii, 13, *Sept.*]

And in this reproof gentle but decided, did Mary already begin to feel the piercing of that sword of which Simeon had spoken thirty years before.†

Reproof this was, but not rebuke. And reproof it was, not for preferring a request for help, but for the manner and motive of it. This is apparent from His speedy response, His uniform course in relieving distress, and from His words, "Mine hour is not yet come". This phrase, doubtless familiar to Mary, regards some part of His Messianic doing or suffering. Here, it refers to the period of His Messianic manifestation to Israel, for their reception or rejection of Him. Not in Cana, in a private home, but in Jerusalem, in the Temple must the Servant of Jehovah make that holy revelation (Mal. iii, 1). There, too, in the opinion of His brothers ought He to manifest Himself to the world (Jn. vii, 4, 6). And when rejection became His manifest destiny, then the phrase indicated the period of His death, and subsequent glorification (Jn. vii, 30; viii, 20; xii, 23, 27, xiii, 1). And in His present use of the phrase, He is saying to His mother, that the hour had not yet arrived for Him to exhibit, in public, the credentials of His Messiahship to the world.

But, He, a loving Son, could not be indifferent to the request of a loving mother. For thirty years He had occupied the largest place in her affections. Over Him, from His earliest years, she had watched, and for His comfort had provided, with all the tenderest care and solicitude of a mother. Her, He had ever honored and

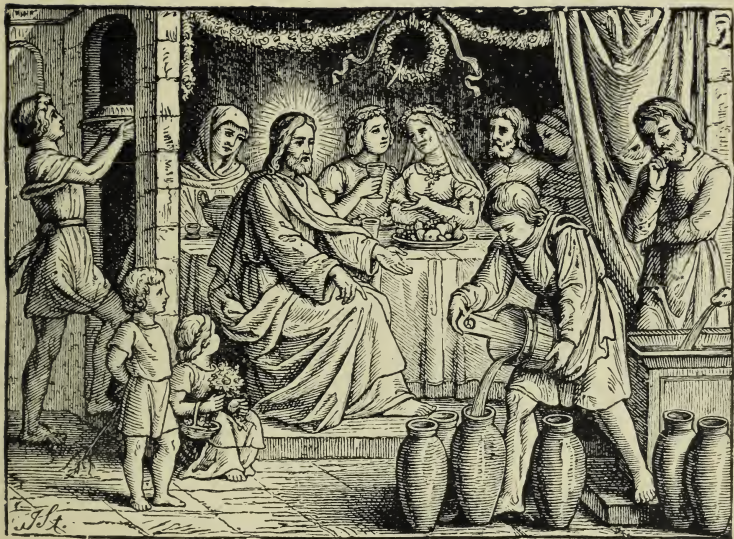
[†See pg. 100,]

obeyed. He, acting under the call of God, was about, as to His work, to be separated from her finally. That faith in Him which had never wavered, was now strong. How strong, is seen in her order to the servants, and in her giving Him full room to do, as He thought best.

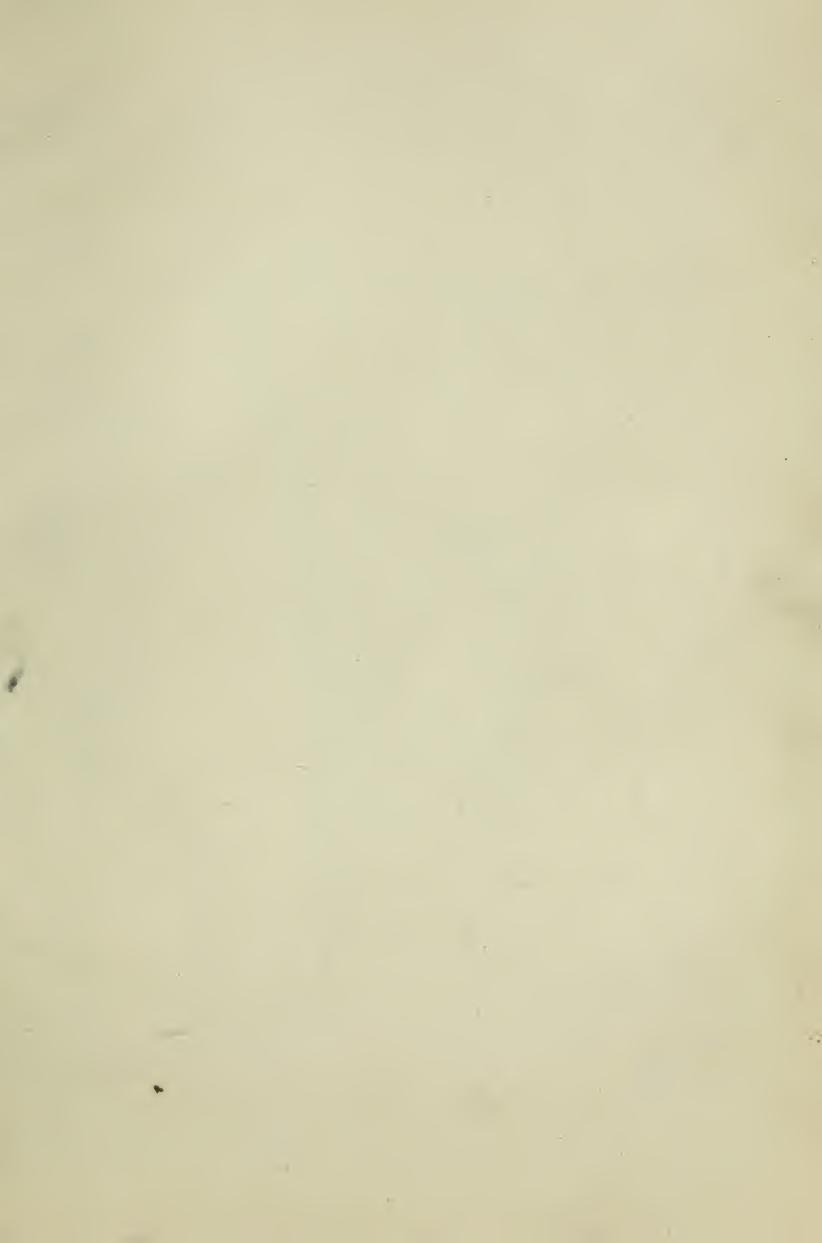
From His tones, countenance, and *oupoo*, *not yet*—an intimation that, at the right moment, help would come—she gathered a granting of her implied prophetic request. And addressing the servants she said, “Whatsoever He saith unto you, do,” *i. e.*, be not startled, but obey His command, however strange it may sound.

In the gallery stood the invariable stone-ware “water pots,” ranged after the manner of the Jews for purifying. There were six of them *posita*, *placed* there—the number not being symbolic nor customary, but given as a simple fact. They were large and handsome. They contained distributively, (*ana*) two or three firkins apiece.* “Fill them,” said Jesus, “with water.” They filled them to the brim. “Draw out now,” said Jesus. And the verb *antleesate* indicates, (a), that the liquid was lifted out with a dipper, and, (b), that it was drawn indiscriminately from the jars. And this fact shows that all the jars were filled with water, and that all the

[*Or, it may be, half containing two, and half containing three firkins. The *metretes*, *i. e.*, the Attic amphora, was the Greek term for the Hebrew *bath*. Three different kinds of “bath” were in use. One called the “Wilderness” bath was about equal to $5\frac{1}{2}$ gals. One was the “Phœnician” bath. But the one in common use in Galilee was the “Sepphoris” bath. This was about equal to $8\frac{1}{2}$ gals. If this was the “bath” referred to, then these stone jars held 17 and $26\frac{1}{2}$ gals. respectively—somewhere from about 130 to 135 gallons.]



JESUS TURNING WATER INTO WINE.





"DRAW OUT NOW, AND BEAR UNTO THE GOVERNOR OF THE FRANT."

water was turned into wine. "Carry it," He said, "unto the ruler of the feast"—*architriklinos*, the ruler of the *triklinia*, *i. e.*, of the tables. This was the person who had entire charge of the arrangements. He may have been a chief servant. Or he may have been one chosen from the guests to be the president of the feast (Eccles. xxxii, 1-3). He tasted the wine, which was brought to him in pitchers, and he filled the cups. The servants did as he directed. He tasted the water which had become (perfect par. *gegeneemenon*), and which—not apparently, nor from any exhilaration or exaltation of feeling seemed to be, but—was, really and truly, wine. The servants knew, but he did not, whence the wine had come. He, therefore, could not have witnessed the drawing out of it. He, in surprise, called the groom, not to ask him where he had obtained the wine, but to pronounce upon its good quality. He, in a half-jocular way, expressed his great astonishment and playful remonstrance against his having, contrary to custom, kept the best wine to the last. "Usually," said he, "men give their best wine first, and after men have well drunk, the worse; but thou has kept the good wine until now." The verb *methuoo* signifies, in the middle, (a), to drink freely, (b), to get drunk (Jer. xliii, 24; Hag. i, 6; *Sept.* Matt. xxiv, 49; Lk. xii, 45; Eph.v.18; Rev.xvii,3). And it was used by the ruler to describe the customary way, and not by him, or by the writer to describe the condition of the then present company. The ruler knew not whence it was. Nor did the groom nor guests. They were such people as

were usually found at a Jewish wedding. They were accustomed to the taste of wine, and to its effects upon the system. They did not, until after they had drunk, learn that it had been miraculously supplied. Yet they all pronounced it good wine—its quality such, in contrast with what had been used. And in their judgment, as expressed in the ruler's word, as to its being wine, we see only one conclusion. The water had been actually, and miraculously transubstantiated into wine. A royal gift in its quality and quantity, over a hundred gallons, to the family which had entertained Him. A durable monument of His blessing on the new family, formed under His auspices. And a type, too, of the fulness of grace and joy which He brings to the sons of men, and of His royal way of giving, liberally, and of the best.

This was an actual miracle. The ruler's word strongly attests the objective character of the wine. And John mentions it, from his own observation, as a miracle. To deny or attempt to explain away its miraculous character is to attempt to show that John was a wilful falsifier of facts.

In such a transformation there is something very extraordinary. But admit the existence of God, and it is not impossible. Do we not annually see water changed into wine? In this miracle, as in the natural change, it was made out of existing materials. Hence the miracle was not a creative act, in the strict meaning of that term. No new force, and no new matter, was added to that which was already existing. Nor were there more gallons of wine than there had been gallons of water.

In both the natural and this miraculous change of water into wine, we see only the results. In both, we can get hold of the fact that life is working upon inorganic matter. But in both cases, also, the internal processes are beyond our comprehension. We know as little of the subtle movements through which, in nature's laboratory, the rain from heaven is changed into the juice of the grape, as we do of the mysterious process through which Jesus changed the water at once into wine. The former fact we readily admit. For we are familiar with it, and see that it is formed by the agency of what we call nature's laws. With the latter fact we are unfamiliar. And because it seems an infringement upon, or disturbance of those laws, we are conscious of a difficulty in accepting it.

But if the testimony concerning it be trustworthy, this difficulty ought at once to disappear, provided it be seen that this, as all of Jesus' "signs," is found to be in harmony with those laws. This wine after its formation was subject to those laws. It, hence, must have been formed along the line of the working of those laws—not in the same, but in a similar way, and by an accelerated force given to the working of those laws.

For, Jesus Himself declared in the strongest possible manner the inviolability of law: "not one jot or title of law shall pass away till all be fulfilled," *i. e.*, shall have completed its designed end. It may be said that He speaks of the law moral, and ceremonial. Admitted, at least primarily so. But are those laws of more importance in their fields of operation than are the laws of nature in their field? Did they not all come from Him? And could the Divine enactments in the kingdom of nature, called "the ordinances of heaven and earth" (Jer. xxxi, 25), be any more infringed upon by Him than the same enactments in the kingdom of morals? He came to accomplish, not disturb (*kataluo*) law. And it would have been a sorry commentary upon His own word, had He, at the opening of His ministry,

and throughout it, tried to convince people that He came a law-fulfiller by disturbing, much more by violating the laws by which He carries on the operations of the Universe. It must, therefore, be most certain that this change of water into wine must have been effected in perfect harmony with them. It must, therefore, be true of this, as of every other "sign" which He wrought, that it was in no possible way an infringement upon, nor disturbance of what we call "laws of nature." Whatever yielded to Him, yielded by its own laws, and not otherwise.

His mission related to law. This necessitated His perfect knowledge of all the laws ordained by The Creator for the regulation and conservation of the Universe. He, hence, must have known, (a), what a flood of light Science, illuminated by His Spirit, would shed upon their character and working; (b), what difficulties His "signs" would meet with from their supposed antagonism to those laws, when called upon to confront the exactions of the facts of the Universe, as made known with every true advance of science; (c), that no matter how enlarged the knowledge of those laws might become, these "signs" must vindicate their right to be heard, as facts having their own place in the world of mental and physical phenomena, and their own mission to fulfill; and, (d), that the more clearly and fully these laws and their mission were understood, the more widely and heartily would their place, if His "signs," and their use, be recognized and acknowledged, as, (1), miracles, *i. e.*, "signs," and, (2), as, also, at the same time, being in perfect accord with those laws.

And is it not a fact that the more clearly and fully the working of the natural forces has been understood and the more deeply and widely that Jesus' "signs" have been investigated, the more strongly has the conviction come to scholarly and impartial thinking, that the two are perfectly harmonious? And this fact shows,

among other things, that Jesus, in His working of "signs," showed an exhaustive knowledge of the working of nature's laws, individually, and in all their interrelations, in any and in all possible circumstances. And this must have been the fact if He came from God. For the Bible declares that both law and miracle came from God. It, hence, could not be possible that One, coming accredited as the "Servant of Jehovah" could, by the one, neutralize, or disturb the other.

Jesus did not know all things. But this much His mission required that He should know. He need not tell it, but He must know it, if a "Teacher from God." And this designation He accepted as His own. And, in His first discourse, He not only showed, in His words about "the birth from above," His perfect acquaintance with the laws of Vitality, but further, declared that He "spake what He knew, and testified what He had seen." Where? In the Unseen Universe (Jn. iii, 11-13). And His words suggest that the lines along which The Creator carries on all His operations, emanate from Himself, and move onward unbroken through all the seen worlds.

And this position is being rapidly reached by Science. It tells us that the laws through whose working water is changed into wine, are not potencies nor operators. In themselves there is no inherent energy. They are only modes of operation, lines along which the potencies, which are back of them, act, processes or sequences which we observe. Matter is lifeless. Then, so must its properties be—the chemical, electrical and gravity forces connected with it. Science has also demonstrated, that "life can come only from life." The life, hence, in the visible Universe can come only from life beyond it, that is, from the invisible Universe. It would seem certain, then, that the visible has been developed out from the invisible Universe—the position taken in "The Unseen Universe," and which as yet has

been unanswered. And further, the Continuity of law* is now a generally accepted fact. Combining these facts, the conclusion seems inevitable, that those laws whose working we see, are but lines projecting from the Unseen into the seen Universe. Some of these lines we call "moral laws," *i. e.*, those by which man's moral being is upheld and regulated.† Some of these lines we call "spiritual laws," *i. e.*, those acting upon man's spirit. And some we call "natural laws," *i. e.*, those through which the physical world is sustained, kept in motion, and developed. But in whatever department these lines are found, along them the one and same Life-Force acts always, and everywhere, invisibly, though really present, distinct from, yet every instant making itself felt along and through those lines. It is this Life that gives that force which we see everywhere working in inorganic matter. It is this Life which gives and sustains the life which we see everywhere working in organic matter. It makes itself felt, incessantly, in every part, and according to the nature of the part impressed. And this life can be only life from the omnipotent and omnipresent Creator.

So far as concerns the ordinary operations along those lines we have no difficulty in admitting that this Life-Force does change water into wine. A miracle is nothing else than this same Life-force acting, through and along these lines, with accelerated force, causing that to be done at once, and without the ordinary agencies, which ordinarily is done by them, and through the usual processes. This definition may, perhaps, cover all Jesus' works except those of restoration to life; and in these we see the direct working of that great truth, "life to dead matter can come only from life above and outside of it."

[*The position suggested first by Sir W. R. Groves, in his, *The Correlation of Physical Forces.*]

[†That aspect of these laws, as given for the government of man as free and responsible. But this comes not, here, into view.]

To these considerations another fact might be added. We see everywhere in nature a constant tendency to emancipate itself from the law of physical necessity, and to lift itself up by degrees into the sphere of liberty. In crystalization, the tendency is to set itself free from the law of gravity. In the vegetable world, plants raise themselves into a mode of existence freer than that of crystals. In the animal world we see the beginning of the reign of liberty. In man we see the sovereignty of will, in a measure, over nature. He, though subject to, is yet able, in some degree, to act independently, and overcome the power, of physical law. In the service of the higher law, called the law of liberty (Jas. ii, 12), man is able to use the physical law as his servant.

Now, is not this ever-ascending tendency towards freedom a return to the principle of Intelligent Will to which nature owes its existence? Does not matter ever tend toward Spirit, its Creator? This fact is seen daily, in matter organized to obey the moral force of the will, as in the body obedient to the mind. And if, in this limited sphere, matter is obedient, does it not follow that if any one be in that position in which he can use the power of the Will that created matter, he can thus control matter at large, as easily as one governs the body given to him by his Maker? And was not man, as originally created, possessed, in some measure, at least, of this larger dominion?

Man, then, may be in that position. Upon what condition? In the light of the Creator's words to Adam we answer, that he wills that only, which The Creator wills.

And was not this condition perfectly realized in Jesus? Was He not perfectly holy, and perfectly obedient? Was not His submission of will absolute, complete, and rooted in an absolutely holy nature? Did He not, at a later day, declare, when explaining one of His

miracles, "The Son can do nothing from Himself; but what things soever He seeth The Father do, these, also, doeth The Son in like manner (Jn. v, 19)? His doing then found its roots in His being. Between His Person and works the closest relation existed. Thoroughly in accord and in sympathy with nature Himself, all His "signs" must be thoroughly in accord with nature's laws. Supernatural Himself, His works necessarily must be so. To Him, hence, the great laboratory of nature's forces was open. Its laws were subject to His control—as, in special fields, and to a limited extent, they are subject to us. Our supernatural was His natural. And, hence, miracles, as we call them, were the normal, spontaneous, and every day expressions of the energy given Him, thus to use, as the Servant of Jehovah, and according to the perfect law of liberty. Hence, they were no disturbance, much less annihilation of the order of nature, but the sanctification of it. They were images raying forth the glory of His Person, as nature is a manifestation of the activity of the immanent Creator. They were proofs that "The Father loveth the Son, and hath given all things into His hands" (Jn. iii, 35), and that He, with this gift in His hands, wields the forces of nature, only and always along all her lines of operation.

And if it should be objected that, in the ordinary process of, say, turning water into wine, certain intermediate steps must be observed, as, the pressing of the grapes, &c., the answer is at hand. On the supposition that the power that works the miracle is from the Author of nature's laws, could He not dispense with, not the laws, but the agencies? At present, electricity is conveyed along wires. But may not the day come when communications may be transmitted, by, say, the magnet, and without the use of wires? And may not The Creator act, without the aid of agencies, through the laws of His own formation? The laws do not say no. And why should man? And, as a fact, the observers

did not. They recognized them, not as disturbances of nature's ordinary processes, but as manifestations of the Life-power existing in the invisible Universe, acting behind and through nature. And the historian declares that they were "signs." Of what? Of the presence, there, of that Life which sustains nature, and carries on all its operations, of Him so acting as to impress the beholders with the thought, The Creator is saying, "Lo, I am here."

May we not, then, say that the "miracle", which finds its root in the creative activity of The Creator, whose every fresh introduction of life into the cosmos, whether in the past ages, or now, is a miracle, must have a place in the creation which is, itself, a miracle? Does not science declare that it is not the "laws of nature" which produce the principle of life, but the latter which originates the former? Does not geology show that, during the vast sweep of ages which it traverses, each stage was preparing for a next stage, and that each succeeding stage was higher than the last one? And would not the latter, though introduced along the established lines of the Divine working, and though only a higher manifestation of nature unfolding itself in accordance with the principles of development imparted to it—would it not, when introduced, could it be seen by the former, be regarded by it, as a miracle? It would be supernatural to it. The chemical principle when introducing a new and higher stage into the elementary world appeared a miracle to that world. Then the higher principle of crystalization appeared as above and beyond nature to the lower principle of chemical affinity. Neither principle could originate life. And its introduction and action in the inorganic world, through the plant, would be a miracle, *i. e.*, be above nature's action, to the crystal. So would the animal be to the plant, and man to the animal. Each higher development would be supernatural as regards

the lower, because it was something which the lower could not accomplish; nor, perhaps, comprehend.

Now, does not the history of the cosmos up to the entrance of man upon the Adamic earth, suggest, that during the periods of the historical development of the race, such fresh movements of the creative energy, working along the lines projecting from the unseen into the seen universe, would from time to time appear? And would not their appearance, because not according to the usual course, strike men as above or beyond nature? These are inferences, it is true. But they have a most stable support in the history of the theocratic kingdom. From the call of Abraham, a miracle of word, accompanied with a miracle of deed, the giving to him of spiritual life, down to the close of the history of the Jews, as given in the Hebrew Scriptures, there were constant exhibitions of creative energy; and they struck the people with surprise. These special miracles of word and deed were invariably connected with the general miracle of the preserving of the theocratic kingdom to the end designed. And, further, they were exhibitions of the creative, or ruling activity of God expressing itself in, and upon nature—thus showing the vital connection of the theocratic kingdom with the Theocracy of the universe, and that of the cosmos with both.* Note, also, the close connection of these facts with Jesus' mission, as given by Peter. For the most part the wonders of word were connected with the wonders of deed; and the relation between them was reciprocal. The deed was a sign that the word was from The Creator, and the word was a confirmation of the deed. And sometimes the deed was wrapped up in the word itself.† And as in the pre-Adamite, so in the theocratic period, "signs" were manifestations of new

[*Ex. xxiv, 10; Ps. cv, 5; Is. xxv, 1; Dan. vi, 27; Joel ii, 28-32. Comp. Acts ii, 10-25.]

[†Is. xlv, 7, 26; vii, 13, 14.]

and higher principles belonging to the system of the universe, and which, when the condition of things was ready, broke through, not nature, but through the sphere of the ordinary, to introduce, or to the introduction of, a new and higher order of things. And to those unaccustomed to the new development they would be wonders, and appear to be something above and beyond nature. That is, that nature, or strictly speaking, The Creator, had thus far given in the ordinary working, no such manifestation of His direct action therein.

In each successive epoch of development there was the introduction of life. This was especially and peculiarly manifest in the Incarnation. Earth, during the geological and hexahemeron periods was being prepared for man. When it was ready, he appeared. So earth and man were prepared for the introduction of Him by whom life from God for humanity, "dead in trespasses and sins," and for the "groaning creation," was to be brought in. He was supernatural as looked at from earth, but natural in the highest sense, as looked at from the Unseen Universe. It was the introduction of a new and higher Life. But this was not the abrupt forcing of something foreign, abnormal and un-homogeneous to the cosmos, as prepared for man. For though He who came was above and over all things, The Creator (Col. i, 16, 17, 5; xi, 36), yet He was The Son in the Eternal Godhead, of which it is said, "One God and Father of all, who is above and through all" (Eph. iv, 4). And the miraculous connected with His introduction took its place, immediately upon its introduction into existence, in the orderly movements of nature. He was subject to all the laws and conditions of human development. And His Incarnation was the wonder of wonders, the absolute miracle, the introduction of the higher, and transforming Principle into the sphere of the natural world, whereby not only human nature would be lifted up to the proper level below which it

had been degraded by sin, but, also, into the spiritual world; and also the cosmos itself would be recovered from the death which it has experienced from man's sin.

This Incarnated One being Himself the Highest Miracle of life, we must expect from Him the manifestation of that Life. He came, announcing "the kingdom of the Heavens." Its re-establishment over earth could be, only when earth and man were in full harmony with God. To accomplish this adjustment He, the Highest Miracle, became incorporated with nature. He, hence, could do nothing contrary to nature. The history of the theocratic kingdom shows that at the periods of the highest development, the miraculous energy was largely displayed. Manifestly, then, when Jesus appeared—coming as He did to wrest the scepter from Satan, transform and bring back earth to its right place, and regenerate man—a great miracle itself—miracles must occupy a large place. And since His object was transformation and regeneration, we must expect Him to effect those miracles, and show that power over nature, by which the moral and physical nature of man and his earth would be restored to the level below which they had been depressed by sin. They must be manifestations of the power of The Spirit dwelling in Him, and of that perfect harmony which existed between spirit and nature before the Fall. They must correspond to the peculiar relation which He sustains to man, the earth, and to the living God, must be of a moral character, and have a moral aim, and must be an integral part of His redeeming work.

They must be all this, and more, too, to constitute them authentications of a Messianic mission. If they were not, Incarnation could not be, a fact. For, life, from its very nature, must manifest itself. The higher the life, the higher must be the manifestation. Life spiritual and Divine, must give spiritual and Divine manifestations. It, therefore, Incarnation be a fact, it

must be the introduction of Divine Life; and, hence, of a higher order of things. If miracles be not, Incarnation is a myth. For these must be the outgoings of that Life. And these, though not miracles as viewed from the Unseen Universe, must be regarded as miracles by man. But being reflections of the nature of God, revelations of Himself, they must be, not only in strictest accordance with, but comprehended within, the system of what men call "natural laws." For these can neither be annulled nor repealed. That is, they must go along the lines of the Divine working—be products which we call miracles, but which are natural with God,—be necessary correlatives of the highest miracle in the spiritual world, viz., Incarnation and Redemption.

Possessing, as Jesus did, the measureless fulness of The Spirit, to Him the look into Heaven, into the hearts of men, and into the depths of the sea,* the walk upon the water, the transfiguration, and the resurrection and ascension were natural. So were the various miracles which He wrought upon things, such as changing water into wine, healing all maladies "flesh is heir to," and raising the dead. To Him they were easy, because to Him natural. It was men only who were struck with their supernaturalness. They regarded them as *terata*, *wonders*, prodigies, because, up to that time, beyond nature and *dunameis*, *powers*, with which they were not familiar † But they saw at once, or soon learned, that they were *seemeia*, *signs* of the presence of a new principle at work, and supports of a new word spoken, which had itself a new life for man. And from the incarnate One they learned that they were *erga*, *works*, i. e., natural (to Him), expressions of the life which He possessed, and was introducing into the

[*For ex., Nathaniel, the draught of fishes, and the tribute money.]

[†Once they expressed their amazement by, *paradoxa*, "*strange things*," Luke v, 26.]

world of man and his earth. This last was the comprehensive name which Jesus Himself gave these expressions. The word indicates the exertion of will and the possession of power equal to all its demands.

To sum up we may say that Omnipotence is always directly operative in nature. We see the effects. Then, by that faith by which we understand that the worlds were framed by the word of God, we discover the prime Causality. So, too, in the miracles. Faith sees that in the creation of the cosmos a place was left for these manifestations of that aspect of The Creator's higher creative activity whose object is the restoration of the cosmos to its true place in "the kingdom of the Heavens." And as expressions of this new and higher power entering into the sphere of humanity, and for this exalted end, they point out to the consciousness their self-revealing Cause.

We return to the narrative. John, writing years after Jesus' ascension, calls this miracle the "beginning of the signs which Jesus did." The beginning, and who could have imagined such a beginning! It was a decisive moment in the revelation of Jesus to Himself, and to His disciples. He had manifested miraculous knowledge,* and now He exhibits miraculous power. It was not merely *teras*, a *prodigy*—a word which expresses the subjective effect. A "wonder" strikes the imagination, and produces the emotion of amazement or astonishment. But it is powerless to enlighten the mind, purify the heart, and elevate the life. But a "sign" is much more. It is an indication of the approach or presence of something not seen; or, at least, not seen as yet (Matt. xvi, 3; xxiv, 3). This miracle was a sign of what? Of His glory. Veiled or shut up in the un-transparent form of flesh, it here breaks forth in this effected transubstantiation. The substance poured into the jars was water. The substance drawn

[*See page 375.]

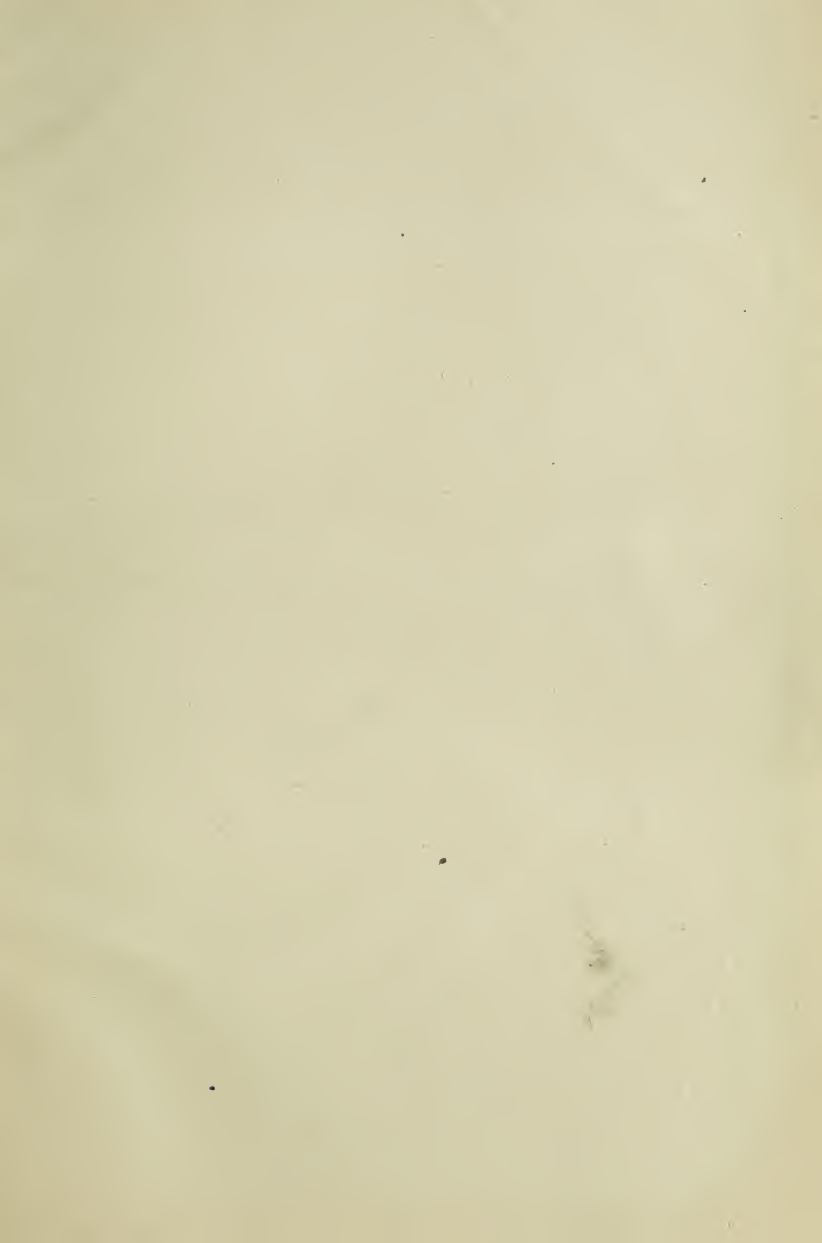
out was wine. The change was effected in the period between these two acts of the servants. And this change was a "sign," (a), of Jesus' relation to The Creator, and to nature, as its Master; (b), of His consciousness of possessing power sufficient to accomplish such a work; (c), of—because a reflex of His moral nature—His character, as full of holiness, coupled with a love and tenderness which poured themselves forth in streams of blessing; (d), and of His absolute mastery over nature, and its transfiguration by and through His miraculous Personality. And in this "sign"—an intimation and assurance of what might be expected in the future—He so manifested His glory, that His disciples saw in the fact the introduction of a new order of things. And their faith in Him, as "the Lamb of God," and "the Son of God"—the designations by which He was thus far known to them—they found was deepened, strengthened and enlarged.

Jesus' public miracles belonged to His Messianic character and relations. They were proofs of the presence of the Kingdom, and intended for the awakening and confirming of the nation's faith in Him as The Messiah. But part of His miracles were wrought privately.* These belong to His Adamic character and relations, respect the intercalated Institution, the Church, and were wrought by Him as The Son of Man. They were wrought at the solicitation of others, and in response to the exercise of faith. This was the one indispensable medium. Nothing but positive unbelief prevented the power from taking effect. And Jesus' heart-searching look ever enabled Him to see when the attempt would be useless. They answered private ends, such as the benefit of the recipient, or the instruction, and the strengthening and enlarging of the faith, of His disciples.

[*For example, Matt. viii, 2, 3, 23-27; xiv, 23-33; xvii, 27; Mk. vi, 47-51; 1 k. v, 4-9; Jn. ii, 4-10; iv, 46-54; vi, 17-21; xxi, 6, &c.]

This miracle was a private one. Its end was, not a proof of His Messiahship, for on that subject He had, as yet, not spoken a word, but the manifestation of His personal glory, and the confirming the faith of His new disciples. The medium was not the faith of the family or groom, of the servants, or of the ruler. The act of the servants was one of simple obedience, as servants. They had not, apparently, any idea of the change wrought in the water. Nor did the ruler nor family exercise, nor had they any data upon which to base any exercise of, faith, as to any miraculous energy. The only one, so far as the narrative gives any light, who could have been the medium of faith, was the mother of Jesus. And her confidence appears in her word to her Son, and in her word to the servants. And the private character of the miracle is clear from the fact that—so far as the record shows—no impression was made upon the public mind, and no public expectation was aroused. Nay, because not connecting itself with their spiritual needs or with a struggle of mind or conscience, it was soon forgotten by the guests, and made no permanent impression upon even Jesus' brothers.

But though private, it was very significant, and was wrought for high moral ends; (a), to mark His transition from the privacy of family life to the activity of public ministry; (b), to awaken faith in Himself, in His own relatives, and to strengthen with Divine assurance the faith of His new disciples; and, (c), having set aside the human impulse influencing His mother, to give her assurance, that, notwithstanding His reproof, His filial love was as strong and pure as ever. Done at her implied request, through her faith, and for the relief of a family's embarrassment, this Cana wonder with which He opened His ministry, was a miracle of filial piety, as the Bethany wonder, with which, almost, it closed, was a miracle of His personal feelings towards a friend.







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